

RELIGIO THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, AUG. 1, 1891.

NEW SERIES—VOL. 2, NO. 10.

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TOPICS OF THE TIMES.

Luther's reformation hymn, "A Mighty Fortress is Our God," has been condemned as "revolutionary" by the Russian government, and its singing in the churches of the Baltic provinces forbidden.

There is peace in Europe, but how different from the peace of God, from the peace of the kingdom of Christ. The peace of Europe arises from the fact that modern armies and military systems "are invested with so many elements of terror that the great powers must hesitate long before breaking the armed truce."—*Christian Advocate*.

That a citizen may be incarcerated in Chicago for two months on the untried charge of having stolen eighteen cents' worth of fish, says the *Personal Rights Advocate*, is a parody on justice, while there walk the streets others who have plundered widows and orphans of thousands under cover of eminently pious respectability.

The following is quoted from a recent work by Rev. H. R. Haws: In the last few months (1890) half the medical world has openly swallowed under the word "Hypnotism" precisely the facts which they have derided for a century under the name of "Mesmerism." They may yet be wrong—if not quite wrong, yet very wrong—about Spiritualism.

Gladstone is comparatively a poor man, and the occasional literary work he does for magazines and periodicals is not the result of any desire too add to his established fame as a writer. He takes a matter of fact view of such productions, reckoning them simply as valuable help to the liquidation of his heavy household expenses. For every article he writes he receives \$1,000.

A lady in this city recently recovered her diamond earrings which had been stolen by a burglar. Long before they were taken the woman took pity on a small boy who on a bitter cold day begged her assistance for his sick mother. She sheltered the child, fed and assisted him. Three weeks ago her jewels were stolen. Tuesday they were slipped into her open doorway, done up in a cotton rag, and accompanied by these words scrawled on the rag: "For the lady what was kind to me last winter."

Count Blucher who married an American girl the other day, is said to be a real count and a great grandson of the famous Blucher who came in at the closing of the battle of Waterloo. But his title has not brought him money, and while he is apparently unable to earn a support, like many other European adventurers, he has shown himself quite ready to marry an American fortune. The relatives of the Brooklyn miss persuaded her to make his living with her conditional on his obtaining employment and earning enough to maintain her in the style to which she has been accustomed. There is a chance for this man, whose honors are all inherited, to win now in a battle—the battle of life—compared with which in importance to him, the battle of Waterloo is unworthy of thought. Will he do this or persuade some other young Ameri-

can heiress to share her fortune with him? The sooner he learns that he is in a country where men are judged by their real qualities and not by a long list of ancestral titles, the better it will be for him.

In regard to what has been gained by the recent religious controversies, the editor of the *Chautauquan*, in the August number says: We may conclude that by the present theological controversy nothing has been settled, though it has shown that the severity of the old theological doctrines is yielding under the influence of the sweeter religious sentiment now prevailing. But when before in the history of Christianity were its cardinal principles so generally discussed as now? The controversy has made religion the great subject of conversation and discussion even among men who before had no place for religion in their thoughts. Every newspaper is now a religious organ. Everybody is a theologian. That is the great gain, the glorious fruit of the controversy now going on.

In a sermon on Immortality Rev. M. J. Savage says: The most obtrusive fact that presents itself to us as we look at Spiritualism is a large amount of what, it is charity to believe, is self-delusion, and what one is fairly compelled to believe is outright fraud. This is repellant and disgusting. And all honest believers can do their cause no better service than by helping exterminate and destroy the whole horde of conscienceless parasites. To trade thus on the most sacred affections and hopes of the great army of the afflicted is the basest of crimes. The next fact for us to notice is that, in spite of all this, it continues to live and grow, having among its adherents some of the wisest and best men and women of the age. The story goes that, many years ago, a man went on a visit to Rome. He was amazed and disgusted at the corruption he found there; and yet he returned a convert. When asked to explain the apparent contradiction, he said, "I became convinced that nothing short of a divine religion could carry such a load of evil and live." Perhaps, in such a reflection, some of the better Spiritualists may find some consolation. For better ones there are by the thousand. And they repudiate and fight against the frauds and delusions as vigorously as anybody. And it is a noteworthy fact, well known to historical students, that almost all the charges made to-day against the common run of Spiritualists were equally made against the common run of the early believers in Christianity. Indeed, the parallel here is very striking.

Professor Felix Adler in a recent lecture at the Summer School of Ethics in Plymouth, Mass., said that he had no sympathy with the policy that would exclude the teaching of morals from schools, and declared public school teaching incomplete in so far as it failed to fulfill the purpose for which public schools were established. The public schools are to teach and train children so that they will be good citizens, and moral training is quite as necessary to this end as is intellectual training. One great difficulty is to separate moral from theological teaching. Prof. Adler says it is not right to teach Christianity in schools partly supported by the money of Jews and agnostics, or Protestantism in schools paid for in part by Roman Catholic tax-payers;

or Roman Catholicism to Protestants. Theology of any kind is out of place in public school-teaching. For this reason Prof. Adler rejects the German plan of giving moral and religious instruction in the schools by representatives of the different sects, each sectarian teaching only the pupils of his own faith. For this reason, also, and because such a plan permits the church to encroach upon the state, tending to separate children in the thought and feeling when they should be brought together in the interests of national unity, Prof. Adler opposes the separate sectarian schools. More than all this, he thinks these elaborate schemes for avoiding this difficulty unnecessary, because there is a common ground of pure ethics upon which all can meet. Morals, the simple doctrine of right and wrong, he thinks can be taught without reference to anything beyond. It is both possible and comparatively easy to impress upon children the idea of right and wrong without going behind the obvious fact to find a sanction in either theology or religion. Profound research such as is implied in an investigation into the ultimate sources of moral obligation is not necessary to convince the child's mind that unkindness, lying or disobedience are wrong, or generosity, honesty and truthfulness right. Maturer minds may analyze and trace the genealogy of an act in a motive or a principle, but it is not so with a child, and an object lesson is worth more to it than a hundred homilies.

The Mormon leaders disclaim being in favor of the union of church and state. President Cannon and President Woodruff have made to a representative of the press a statement of their views as to the Mormon policy, from which the following is taken: "However much appearances may have indicated that we have favored the union of church and state, and notwithstanding the many assertions which have been made of this nature, there is no real disposition among the people of our church to unite church and state; in fact, we believe there should be a separation between the two. But in past times the situation in this territory was such that officers of the church were frequently elected to civil office. If the people availed themselves of the best talent of the community they were under the necessity very frequently of selecting officers of the church to fill these positions. You must understand that nearly every reputable male member of the Mormon church holds office in the church. Of course, where the people, as was the case in many localities, were all Mormons, if they elected any of their own members they had to choose men who held position in the church. Men were selected for bishops because of their superior ability to care for and manage the affairs of their wards. They were the practical and experienced men of their several communities, and in the estimation of the people, were suitable for legislators, etc. Their election to civil offices led to the idea that there was a union of church and state. We shall hail with unfeigned gratification the time when the people of Utah, without regard to their religious views, can unite as citizens and labor for the advancement and prosperity of the territory. If statehood should ever be obtained all the influences we could use to break down the distinctions which have created such bitterness in the past would be exerted."

HOW JOHN HOOKER BECAME A D.D.

At a reunion of the Thomas Hooker Association at Hartford, Conn., which is composed of descendants of Rev. Thomas Hooker, one of the founders of that city, and, as one of the speakers said, "as truly a nobleman as if he had been given the patent of nobility by some king, and indeed more truly so, for he derived his nobility from the King of kings," Hon. John Hooker, President of the Association, made a noteworthy speech in response to a call for remarks about the doctors of divinity in the Hooker family. He explained how, although a lawyer by profession, he was also a doctor of divinity. He placed his right to the doctorate, he said, not on the principle laid down by Xenophon, that he was a captain who had all the qualities of a commander, although he had never led an army, but on a sound legal basis.

Mr. Hooker is an able lawyer, who has had many years' experience with judicial tribunals and is the author of thirty-three volumes of Reports of the Connecticut Supreme Court; and it may therefore be presumed that he knows what a "legal basis is." When the fugitive slave law was passed, he was a young lawyer in Hartford where Rev. James W. C. Pennington, a colored preacher, was settled over a church of colored people. Mr. Pennington, whose skin was very black, sought a private interview with the young lawyer and told him that he was a fugitive slave, that his real name was Jim Pembroke; and he expressed fears that he might be caught, and wanted advice. It was decided that the colored preacher should go out of the country and that Mr. Hooker should correspond with the old master, "stating to him that Jim was out of the country and that he could have no hope of reclaiming him, but that he was willing to give a little something for his freedom." The master wrote in reply to Mr. Hooker's first letter, that Jim was a good blacksmith and he demanded \$1,200 for him. This was discouraging. Months later a letter came from another man who said that Jim's master was dead, that he was administrator of the estate and in order to close up the business, as Jim was out of the country, he would accept \$150 for him. The money was sent. Meanwhile Pennington had gone to Europe. "While abroad he went to Heidelberg and was by the famous university there made a doctor of divinity; which honor he accepted with great grace, saying that he was perfectly aware that he did not deserve it on his own account, but accepted it as a tribute to his race. So that at the time this money was sent he was a doctor of divinity."

The administrator had written Mr. Hooker that Jim was a part of the assets, that he had no power to set him free and that he could only sell him. "Accordingly on receiving the \$150," says Mr. Hooker "he sent me a bill of sale of 'James Pembroke, a negro slave,' and for two or three days I was the owner of Rev. James W. C. Pennington, D. D.; probably the first instance in the history of the world when a man has been known in that sense, to own a doctor of divinity. Sometimes they can be bought very cheaply but not in this way. I had then acquired the title to him; it was in my power to set him free; and I executed the paper by which I set free 'James Pembroke otherwise known as Rev. Dr. James W. C. Pennington,' and the deed of manumission is on record in the public records of Hartford. In doing this I merely took my hands off from him; I gave him nothing; I simply let him go out of my hands. It was one of the elementary principles of slave-law that a slave could own nothing. . . . Now the doctorate of divinity which Mr. Pennington fancied was his own property, was mine, and I never gave it up at all. So to this day, I am, by the best of legal titles, a doctor of divinity and therefore it was proper for me, if no one else responded to the call for doctors of divinity that are descended from Thomas Hooker, to present myself here, for the honor of one ancestor Thomas Hooker, as a doctor of divinity."

A narrative like this is strange reading to many of this generation, to those who have no remembrance of slavery in this country, no personal knowledge of the horrors of that system which was sustained by the conservative public sentiment of the North as well as

by the pecuniary interests of the South. In those days the pulpit was on the side of slavery. "The language of the ministry and the practice of the church members," wrote Albert Barnes, "give such a sanction to this enormous evil as could be derived from no other source, and such that it is useless to convince the world of the evil." Alexander Campbell wrote "There is not one verse in the Bible inhibiting it [slavery] but many regulating it. I would as soon become a socialist, or a freethinker or a skeptic as say or think that it is immoral or un-Christian to hold a bond servant in any case whatever or allow that a Christian man can have no property in man." Moses Stuart of Anderson defended slavery. Human flesh and blood were sold to satisfy mortgages in favor of theological schools and churches. Churches held slaves and paid their pastor from the labor of these slaves. Slaveholding preachers were often selected for missionaries to heathen lands. How different the public sentiment which now prevails in regard to slavery from that which existed when honest John Hooker bought the slave Pennington and thereby came in legal possession of a doctorate of divinity! All honor to Hon. John Hooker, D. D.

ATKINSON—MARTINEAU LETTERS.*

The correspondence between Henry G. Atkinson and Harriet Martineau in regard to the powers of the human mind, was first published forty years ago; yet in these letters were given facts in regard to mesmerism, clairvoyance, telepathy, etc., such as are now a subject of investigation among independent and advanced thinkers. Both had made psychical phenomena a matter of careful observation and experimentation; both were materialists, without belief in personal immortality. "For every effect," wrote Atkinson, "there is a different cause; and all causes are material causes, influenced by surrounding circumstances; which is nothing more than matter being influenced by matter." Miss Martineau asked, "Is there more ground (in these days of our physiological ignorance) for our supposing mental results to be of a spiritual origin than there was for the first half dozen men to suppose lightning to be a spirit, and the harp-music of the pine forest the voice of a spirit, and in short, all intangible matter and material effects to be manifestations of spirits."

While the philosophy of the work is superficial, it is valuable for the facts it relates and the phenomena it describes, as a part of the data for psychical science. These should appeal to those materialistically inclined persons who scout all reports and descriptions of wonderful psychical experiences given by avowed Spiritualists or in spiritualistic publications. In one of his letters Mr. Atkinson, who used mesmerism as a therapeutic agent, says, "In passing my hand over a patient without touching or knowing where he had pain, I could feel the pain in my hand as distinctly as the patient felt it in the part affected. I felt the sensations as distinctly as I feel heat in passing my hand over a candle, and I could tell the character and precise extent of the pain. I felt in my hand what the patient felt in the ailing part. The hand would, as it were, absorb the pain; and I was aware of the instant it was removed from the sufferer." In her reply Miss Martineau wrote, "More than once a ring on my finger has been almost hidden by the swelling that takes place in a few minutes when I mesmerize a person under severe pain."

Mr. Atkinson says, "We know that future events are foreseen in dreams and in trances; sometimes under the influence of mesmerism and by some apparently in the ordinary condition of their lives. We know that some can see distant objects without the use of the eye, and that others can see, so to speak, through opaque objects, reading what is written in a closed book, and even the thoughts which are passing in the mind of another. We know that many under mesmerism can describe any diseased condition in themselves and others within the sphere of their vision; that they have an instinct of remedies, when a crisis will occur and the cure will be effected. . . . How deeply Lord

Bacon seems to have been impressed with the importance of the phenomena of mesmerism. The effect of one living body upon another at a distance, he considered 'one of the highest secrets in nature.' Of one clairvoyant Mr. Atkinson says, "She could see the form and structure of the brain. She never echoed my thoughts, but pointed out what was wholly new to me; and both in regard to the functions of the organ and the form of the brain there were the same difficulties and the same facilities of perception whether it related to what I already knew or to what I was ignorant of. The objection that such instances are mere cases of excitement of the power of thought reading was wholly out of the question." Again, "I had once a very remarkable patient, a somnambule who, with the eyes closed could easily read any writing I gave her. She read from the top of her head or when placed on her hand, or in fact from any part of her body; and it was to be noticed in this case that the more tightly you pressed upon her eyes, the more clearly she could see, or she would press upon them herself." Of another patient he says, "This lady is clairvoyant in other respects and frequently in her sleep perceives what is going on in distant places; and she also foresees events." . . . The calculating boy, Bidder was wholly unconscious of the process or steps by which he arrived at his results; nor as yet have we had a somnambule who can tell how he foresees events. All such seers can say is that it is so, or that they are told so; or the 'voice' tells them so. And this opens a very important question in regard to this apparent second self, embodying the intuition and unconscious higher condition."

Miss Martineau writes in regard to her own experience: "Now, in certain depths of the mesmeric state I have received knowledge or formed conceptions, devoid of all perceptible intermixture with sensible impressions. Of course I could not explain what they were, because they could be communicated only to a person in a similar state; and not by ordinary language at all." Again, "Only conceive of the time when men may at will have certain knowledge of things distant, and things future! To expect this is merely reasonable. We now obtain from somnambules, and from persons whose intuitive faculty acts (as we should say) spontaneously, (i. e. without the application of mesmerism) fragmentary though indisputable knowledge of transactions distant and future. . . . It seems to me that the most significant thing you have ever written to me—a thing as significant as any one ever wrote to anybody—is that your blind friend—blind from birth—has proved that she sees in her sleep by having been actually *prévoyante* of visible incidents. . . . You are aware that when I mesmerized, I, deaf as I am, have occasionally heard otherwise than through the ear—as somnambules are seen to read with the sole of the foot or the top of the forehead."

Mr. Atkinson writes in regard to the impression from a person dying causing others at a distance to see the apparition of the dying person, as follows: "A number of individuals may receive the impression of the dying person at the same time, and in different parts of the world, just as we have the impression of the moon in different places at once. But what is seen of the dying person is no more an entity and separate individual himself, than the appearance of the moon in the water is a separate and real object or ghost." Here Mr. Atkinson's materialistic belief made him pronounce judgment arbitrarily in consonance with his philosophy; but the facts of apparitions he recognized.

In referring to those who denied the phenomenon of clairvoyance, Mr. Atkinson wrote: "I have heard men say, 'We are men of facts and I do not believe in clairvoyance.' I have replied, 'You are not men of facts or at least not of these facts. You are alike machines which spin out one kind of fabric. You are men of one language and one country—prisoners with a window to the north and declare there is no moon.'"

These few extracts will serve to indicate the character of the book from which they are taken and to show how observant and careful Mr. Atkinson and

* Letters on the Laws of Man's Nature and Development by Henry George Atkinson, F. G. S., and Harriet Martineau. Boston; Josiah P. Mendum. 1850. pp. 396. Price \$1.25.

Miss Martineau were half a century ago in studying phenomena which many materialists even now ignore, but which the wide-awake thinkers of every school of thought now recognize and consider with reference to their scientific and philosophic meaning.

AN OBSERVED CASE OF PRESENTIMENT.

We give here a translation of a narrative by Dr. Liebault, which is published in *Annales des Sciences Psychiques* for March and April:

This is [says Dr. Liebault] taken from my journal, at its place No. 339, January 7, 1886:

There came to consult me to-day, at 4 p.m., M. S., of Ch—, for a nervous condition without any serious aspect. M. de Ch— has some preoccupation of mind arising from a pending suit and matters which attend it. On December 26, 1879, while walking in a street in Paris he saw written on a door: "Mme. Lenormand, necromancer." Piqued by an unreflecting curiosity, he was induced to open the door and being inside he allowed himself to be conducted into a tolerably dark hall. There he awaited Mme. Lenormand, who immediately after entered and had him sit down at a table. Then this lady went out, came back, set herself opposite him, and looking at the palm of his hand, said to him: "You will lose your father, in a year to a day. Soon you will become a soldier—he was then nineteen years old—but you will not long remain so. You will marry young; two children will be born to you and you will die at twenty-six."

This astounding prophecy, which M. de Ch— confided to his friends and some of his family, he did not at first take seriously; but his father dying on the 27th of December, 1880, after a short sickness and exactly a year after the interview with the necromancer, this misfortune cooled a little his incredulity. And when he became a soldier—only seven months—when, married a little afterward he became the father of two children and was on the point of reaching the age of twenty-six, thoroughly stricken with fear, he believed he had only a few days to live. This was then the time he came to ask me if it were not possible to avert the impending fate. For, thought he, the first four events of the prediction being fulfilled, the fifth must be sure to be realized.

The same day and the following I tried to put M. de Ch— in a profound sleep, in order to dissipate the black obsession fixed in his mind; that of approaching death, a death which he imagined must happen on February 7th, the anniversary day of his birth, though Mme. Lenormand had not been specific in this matter.

I could not produce on this young man the lightest sleep, so very much excited was he. However as he was urgent on account of the conviction that he was going to die—a dangerous conviction, for we have frequently seen presentiments of this sort accomplished by auto-suggestion—I changed my manner of treatment, and proposed to him to consult one of my somnambules, an old man of near seventy years called the prophet, because having been put to sleep by me, he had without mistake announced the precise date of his recovery from articular rheumatism going on for four years, and the very date of the cure of his daughter, this last cure due to the assertion of recovering health at a fixed hour, which her father had in advance foreseen. M. de Ch— accepted my proposition with eagerness and did not fail to be at the place appointed at the exact hour. Entered into rapport with the somnambule, his first words were: "When shall I die?" The sleeper, suspecting the trouble of the young man, answered him: "You will die—you will die in forty-one years." The effect caused by these words was wonderful. Immediately the patient became gay, light-hearted and full of hope; and when he had passed the 4th of February, that day so much feared by him, he believed himself saved.

It was then that those who had heard this painful history came to the conclusion among themselves that there was no truth in it, that it was by a post-hypnotic suggestion that this young man had conceived this imaginary tale. Vain words! The die had been cast; he was to die.

I did not think any more about this until in the beginning of October I received a letter by which I

learned that my unfortunate client had just died, on the 30th of September, in the twenty-seventh year of his age; that is, at the age of twenty-six, just as Mme. Lenormand had predicted. And in order that it may not be supposed that I am relating perhaps an extravagant illusion of my own mind, I keep this letter, as well as the register whence I have drawn the statement in the order of events as before narrated. Here are two written, undeniable witnesses.

Since, I have learned that this unfortunate man, sent to the waters of Contrexville in order that he might be treated for biliary calculus, was obliged to go to bed in consequence of the rupture of the gall-bladder, which brought on peritonitis.

BISMARCK'S FALL.

Dr. Geffcken, now Imperial Privy Councilor of Germany, gives, in the July *Forum*, the story of Bismarck's fall, not before published for English readers, with greater detail than ever presented before. The Iron Chancellor had, naturally perhaps, assumed that his long and valuable services and his great influence (amounting in many matters of state to control) over the old Emperor William and his retention during his brief reign by Frederick would insure his continued power under the young William II. Not only this, but he had for many years so conducted imperial affairs and so disposed of men about him as to make young Bismarck his successor, aiming to establish an hereditary chancellorship.

From his high pinnacle of achievement and of expectation his sudden and unexpected dismissal is one of the most dramatic incidents in political history. The central idea in the critical review of Bismarck's career, made by Dr. Geffcken in this article, is set forth in the following extract: The true test of the highest order of statesmanship is its degree of success in forming a school. Such statesmen were Pericles, Cæsar, Charlemagne, Lord Catham, Washington, Pitt, Stein, and in our days, Cavour. When they died they left successors able to continue their work, and the reason is that they believe in institutions rather than in men. . . . With Bismarck it was the reverse; he always adhered to the Cæsarian system—the "one man" who undertakes to think for the whole people. To govern was, according to his idea, not to persuade, but to command, and representative government was to command with a flourish of speeches, which should always end in a happy subservieny to the ruling minister. In fact, his opinion was, "*L'Empire c'est moi*," and enemies of the empire were always those who opposed his policy of the hour, his imperious nature rebelling against all control. Such a man could form no school; as soon as he saw a rising talent he pressed it into his service or crushed it. Therefore when he was dismissed, Germany had able diplomatists and administrators, but no statesmen.

Col. S. N. Wood of Kansas, of whose cowardly assassination the papers have given full accounts, was a Spiritualist, and about five years ago when he was ill, and it was thought he could not recover, he wrote a letter addressed to his family from which these extracts are given: "Let my funeral be as quiet as possible. I do not want any show or parade. Would prefer if no show were made of my body. Don't wear any mourning. I am not dead. What you see of me is only my body, for which I have no longer any use, and I cast it off as I would a suit of old clothes. I wish there was a furnace where it could be reduced to ashes and thus dissolve itself into its original elements and not have to be buried, filling the air with noxious gases, endangering the lives of the living. You can bury only my body. I have departed from it, as life always departs from death. I am with you; I witness your every act. Cheer up. 'Death is only transition.' 'Man, though apparently dead, still lives'—lives as a conscious, distinct entity. I feel as I write this no concern for the future. I am persuaded by study and research that life in the spiritual world commences where it ends here; hence, the advantages of well-spent lives, full of good works. I believe in no death-bed repentance. God should be spelled with two o's

(Good); devil without a d (evil). In fact, I reject all the dogmas of the church. My religion is a sincere desire to do right—to do the most possible good in this world. I believe sincerely in the 'Fatherhood of God and the brotherhood of man.' As I have lived so am I willing to die. For these reasons I want no religious ceremonies over my body—no priest, or pastor, or minister to officiate."

Some garden notes in Miss Edith M. Thomas's "Notes from the Wild Garden", in the August *Atlantic*, are worth quoting: In popular acceptation, the soul of the flower resides in its perfume. But certain loveliest flower-souls sometimes exercise singular repellences for individuals of the human family. There have been those, even, who could not endure the fragrance of the rose. To my knowledge, one observer finds in the scent of lilacs an unpleasant reminder of the odor of escaping gas. Another makes no distinction between the breath of mignonette and the smell of fresh corn meal. To me the scent of the thistle is identical with that of the bumble-bee sprawling luxuriously among its purple filaments; and the first time the delicate, feathery flowers of the beach plum were brought me, surely their odor was the same I had noted in downy chicks and nestling birds! Besides the gratification which flowers provide for the sense of sight and the sense of smell, there is another and quite distinct pleasure,—that which is conveyed in the contact of a flower; as in a subtle spray of lilacs brushing against your face, the dabbling touches of the snowball, the tender coolness of apple blossoms dashed with rain, the refined sleekness of the lily, which gave an old-time poet countenance in describing his lady's hand; so smooth, so white, so soft it was, "as it had worn a lily for a glove." Further tactile differentiation is to be found in the warm, vital, and airy touch of the rose (so unlike the quality of the lily petal), in the viscid sultriness of the poppy and the petunia, in the tissue thinness and dryness of the larkspur blossom.

The editor of the *Unitarian Review* in the last number writes of "Unitarianism," being incited thereto by a remark let fall by some one attendant on the annual meeting of the Free Religious Association, quoting words of one of the speaker that "Unitarianism is dead." Prof. Allen declares himself quite indifferent, as most of us are, to the fate of the particularism attached to the Unitarian name and idea, though he "glories in the name Unitarian," first, for the line of honest tradition which it describes, but more "because it means an organized religious life." He adds that the name to-day describes more intelligently than ever before a religious movement rather than a set of religious doctrines. Even those who hold the term in its doctrinal sense, by no means confine it to that literal meaning confined to a distinction between the triune conception of Deity and our own, but rather seek to make it cover "our whole relation to God, man and futurity—opposed to that acrid Calvinism which eighty years ago cramped and embittered the heart of our New England churches."—*Unity*.

J. W. Sullivan, in the *Twentieth Century*, thus states the rights and liberties of men: "In order that every man may attain his fullest possible happiness, men should live as nearly as may be in a state of absolute freedom, but this being impossible under the conditions of society, men should enjoy an equal freedom, carried to the highest degree practicable, the ideal being that point at which no man should be prevented from exercising his faculties except when performing an act by which he would invade the equal freedom of another man to exercise his faculties." The briefer statement of Kant is given thus: "Every one may seek his own happiness in the way that seems good to himself, provided that he infringe not such freedom of others to strive after a similar end as is consistent with the freedom of all." Spencer in *Social Statics* says: "Every man has the right to do whatsoever he wills, provided that in the doing thereof he infringes not the equal right of any other man."



SPIRITUALISM A REFORM FORCE.

By N. B. ARNOLD.

It is certainly not inappropriate for Spiritualists to study and discuss all questions bearing on the subject of reform; and especially those questions of a social and industrial nature that are now intensely the subject of human thought. When thought force is directed to the accomplishment of certain results, operating upon humanity generally, the desired results inevitably follow. To the Spiritualist many thoughts are in response to an unseen intelligence, in full sympathy with the advancement of humanity. Being conscious that there are evil forces as well as good at work, he strives to place himself in harmony with the good that he himself may be an instrument to elevate all things human. On account of certain evil powers that have always found a ready response of sympathy in the human breast, evil thoughts are awakened; and we realize that humanity is still far from that "divine event" or golden age. But that ideal state will be reached, as prophets and seers have foretold, when human nature shall have become more susceptible to harmonious and elevating influences than it now is.

At the present time, as it has ever been in the past, our strongest human characters respond to, and reflect principally the forces of evil. The man of common or average powers, it seems, can realize and understand that the powers he possesses are only the reflection of forces that are operating for the advancement of all; and that the product of these powers belongs to humanity, and should not be selfishly appropriated by the instrument through which they operate. Not so with the stronger individuals. They, it seems, are blinded by the products of their own strength, and selfishly assume that these products of human forces belong to them; thus it has ever been that the strong live off the weak. Humanity is divided into two classes; those who live by their own labor and those who live by the labor of others. The strong have founded and enforced a system of priesthood, ostensibly for the purpose of advancing humanity, but in reality solely for the purpose of enabling them to live and appropriate selfishly what they blindly regard as the product of their own powers. The strong have also founded the various governments of earth, ostensibly for the purpose of protecting the weak against the strong, but such was never the purpose the strong had in view. It was simply a step to enable them to selfishly appropriate the product of what human forces generated through them.

Prudence, foresight, inventive genius, etc., are human forces or powers, and because they act through a certain individual in a forcible manner, can be no reason why their products should be selfishly appropriated by the instrument through which they act. Such a course is the abridging of human powers designed to elevate. When the harvest is ripe, these tares shall be gathered and burned. Is there any way to hasten the ripening of the harvest? Spiritual philosophy has come as the light; the sunshine, that is designed it would seem, to hasten the period. Its logical conclusion destroys, yea, pulverizes all priesthoods and the thought that intelligences act through individuals as mediums is a thought that will surely become the force, that will produce and perhaps now is producing an evolution of our social and industrial system—a system founded on greed and might which have always been and always will be a colossal failure.

"For in the fatness of these pury times,
Virtue itself of vice must pardon beg.
Yea, curb and woo for leave to do him good."

We cannot look to the various dogmas and creeds of the churches for the force that will lift us out of the mire of animalism. If there ever was any vitality in them their good fruits would have ripened long

ago, for the past has been bound more to church dogmas than the present, and yet we all seem to believe that we are on the eve of a rapid advancement. As we stand and behold the various creeds falling like big leaves around us, we do not weep, but look upon the scene as one of the events by which "earth will reach her earthly best."

TOPEKA, KANSAS.

FACTS IN HISTORY—HINTS TO WORKING PEOPLE.

By A WORKER.

Antedating history the struggle for supremacy between the contending factions of earth's children depended for its success on the skillful use of fists and clubs. In later times these gave way to darts, spears, lances and battering rams. In the order of time these were superseded by the implements and engines of destruction now known to the science of modern warfare.

This modern expression by the civilized world of a desire to take human life in the most becoming and artistic manner with its attendant military pomp and display, training and drilling, marching and countermarching to the roll of drums, rattle of small arms, and the boom of artillery, mingled with the neighing of horses, the groans, curses, and prayers of the wounded and dying, the toil and sweat, the grime and smoke of the battlefield, will, like its predecessors of an ignominious past, soon be relegated to the barren fields over which passion born of avarice and greed has kept the race in a constant movement, now of advance, now of retreat for countless eons of time, fields whose sward and thistledown are still crimsoned with the human gore that under the license of barbarism as well as the aegis of Christianity and civilization has been so ruthlessly and wantonly shed.

It goes without saying that there is still amongst Christian and civilized people, so-called, a strong desire to deprive their fellows of life, if the act can only be done by authority. They only wait for an order from a source that they think is powerful enough to shield them from prosecution, conviction and punishment, to shoulder arms, march forth, and shoot some perhaps innocent person to death.

Let the execution of a condemned criminal be announced, and at that place, on that day, people from all parts of the surrounding country will assemble to the number of many thousand. Persons will be there who for business, education or moral reasons, would scarcely leave their homes once in a lifetime. In what branch of sociological science must we seek an explanation of this thirst for blood, this apparently insatiable desire to see a helpless human being with a rope around his neck, thrust out of this life by the simple falling of a platform?

From a moral point of view something must be radically wrong with a people imbued with such tastes. Although the ballot has taken the place of bullets and bayonets, the battle is still on. The modern sleuth hound, want and starvation, follows the trail of those whom fate has forced into the service and control of greed and monopoly. In this strife to keep soul and body together, this race for a mere existence, who can say for a truth what the outcome will be? The monopolists who are so carelessly sowing the wind of to-day will be sure to reap the whirlwind of to-morrow, to many of the harvesters the crop will be disappointing. The golden apples of monopoly will turn to ashes on the lips of despair. In England a very commendable labor movement is now in progress—a movement to organize the working women for remunerative and protective purposes in their efforts to earn an honest living. The working women and men throughout the civilized world should follow their example. Each occupation or trade should have its department, its committee or organizing board to fix the prices, regulate the hours, and generally prescribe the conditions under which service shall be performed. The secret motives that at times find expression amongst working people, the student in sociology is at a loss to account for. One

is the alacity with which one laborer will take the place of another who is out on strike. Another is the readiness of the police, military and even the judiciary to take sides against the strikers. Like him, they are simply employees. Then why should they be so active in oppressing their fellows? Grant that a strike is wrong, that it is criminal, a criminal is entitled to justice. The legal maxim that the accused is presumed to be innocent until proven guilty, is completely reversed in free America.

Directly a crime is laid at the door of any one, the whole community is on the alert for evidence to convict. Extenuating circumstances are ignored. Evidence to justify the act is suppressed. The united efforts of prosecution, court, jury and spectators, are directed to one object—conviction. Moralists may preach, ward-healers may assure you that any movement for the relief of the overworked and underpaid must keep aloof from politics. But so long as you heed their advice, just so long will the yoke of oppression gall your necks, the iron of despair lacerate your hopes.

REMINISCENCES.

By Mrs. J. M. STAATS.

CHAPTER IX.

MANIFESTATIONS AND PECULIARITIES OF INVESTIGATORS—RESPONSIBILITY OF MEDIUMS.

My intention being to give leading facts, it is difficult to select from the great number in my possession those which will be regarded as distinctly clear and apart from all connection with the mind of the investigator. Mediums are placed at great disadvantage; they are as a rule regarded in most respects different from common humanity; they are supposed first of all to be if not deceived deceiving, and hence dishonest; those seeking them claim the right to know all about them, while the interviewers usurp the privilege of remaining if possible wholly unknown, not unfrequently presenting themselves under names not their own, and in various ways trying to deceive the medium, who is in most cases perfectly fair with the sitter.

True it is that "what the eyes cannot see the heart does not feel"; yet just think for a moment if after a long absence a dear relative should return and be refused recognition because of your being unacquainted with the messenger. It would be evidence of distrust on your part and certainly be a cause of grief. If those who seek to learn something of the absent in body, would make it a rule to be at least kind and polite, even though unbelieving, to those who have gifts now so widely known and accepted as spiritual! There is no great difference in the communion of saints in and out of the body, and perhaps if there were more saints still in the body those who have lain aside the earthly tenement could hold much freer and sweeter intercourse. I found it a pitiable and not unfrequent mistake for those who sought information from recently departed friends to suppose that death had so changed them that in a few short weeks they had become saints and angels, albeit for the most part these parties were always ready to say "As the tree falleth so it lieth."

In this connection I recall a peculiar occurrence where a spirit came to our private circle and announced her presence by making the medium to cough violently, much to her discomfort; the spirit gave her full name, declaring that she was not dead, but was suffering from a cold contracted at a ball. Mrs. Henry Day, one of the ladies, a very sympathetic nature, to relieve the medium, asked the spirit to go home with her, at the same time assuring her that she had a remedy which would cure the cough. Nothing more was said of the coughing spirit until the next weekly séance when Mrs. Day narrated the fact that upon retiring she was attacked with a fit of coughing; remembering her promise to the spirit she took the remedy and found herself quite well in the morning. The circumstances made such an impression upon Mrs. Day that with her husband's aid it was found that such an occurrence, the spirit having given her address, had actually taken place; the young lady

had been to a ball and taken a violent cold which resulted in her death in a paroxysm of coughing. The person was not a relative and not one of those in our circle knew her.

Another peculiar instance was that of a man passed to spirit life, who had through his proverbial untruthfulness won the name and distanced Ananias. For a long time our home circle was annoyed by this unpleasant visitor who never gave his name, nor the slightest clew of identity, but he would rush in upon our delightful communings, and with the most violent control which my sister was unable to resist, would narrate or indite the most outrageous falsehoods that it was possible to conceive, not unfrequently in regard to members of the family; so terrible and uncanny became the intruder that my sister, who was the living embodiment of truth and integrity, determined to rid her house of such an evil.

She would get a horseshoe, burn it and nail it on the table, which by the way had been literally thrashed to pieces by the violent manifestations of this spirit. Common large wrought iron nails had been employed to hammer and fasten the legs of the table into places from which they had been wrenched. These demonstrations becoming constant intrusions were beginning to be serious, and, as the husband of my sister was opposed to the whole subject he naturally attempted to convince his wife that it was the work of the evil one, and hoped she was now satisfied to give up and seek relief in prayer to be forgiven and delivered from evil. Not so, however, with my mother who had regarded the heretofore quiet sittings with holy delight; there were no outside parties admitted to these sacred reunions and they were always set apart as hours of religious devotion begun with prayer asking the divine presence to guide us in our search for light and a further knowledge of that great central Soul to whom all humanity through his infinite love were attracted. "We do not know," said my dear mother, "why this darkened spirit has been attracted to our circle; he may have seen a chance to become better. God himself sent out an evil spirit, the Bible says." No sooner had this sentence escaped than the table without violence gently turned into mother's lap, positively giving signs of caresses and gladness through tender touches, such as one cannot understand without having studied the early modes of spirit communion and presence. We were silent and wondering at this mute display of a hidden intelligence which certainly must be using this homely bit or piece of inorganic matter to express joy and gratitude. "What can we do for you? and who are you?" asked my sister. "Thee seems to be sad," said my mother, "we will ask the Lord to help thee. Is thy mother in the spirit land?" Immediately the table slipped into position and the spirit said, "write." My sister taking her pencil indited in a very crude, irregular way much after the style of a green schoolboy the following: "I am John Van of C., you know me, I used to drive team for Mr. Mapes; for pity sake help me to find my mother." The secret was out on the confession of the spirit who, after a short lecture from mother at the course he had pursued, in which the sin of lying and profanity had formed so large a part, he boldly said he had a little fun at our expense, but was ready now if we would help him to find his mother, as she was the only one of his family who had treated him with kindness, to enter into a better life and begin that reformation which no one in the earth life had ever rightly attempted to direct. "You know," said he, "how it was; no one believed John Vann. I was of no account and as no one cared for me, I cared not for myself."

This man had been, as the country folk say, "teamster" for my father and certainly if it is possible to find a constitutional liar this poor soul was one. After this to us remarkable occurrence we felt quite sure, inasmuch as this spirit had been, as we afterwards learned, at least ten years in the abode of spirits, he had not put off the earthly propensities; on the contrary gave evidence that he was in full possession of every idiosyncrasy that marked his individuality while in the body. It is needless to say that my sister did

not heat the horseshoe, nor attempt other methods of exorcism. After a long time had elapsed wherein our boisterous disturber was almost forgotten, we were one day surprised by his announcing himself with his spirit mother, to whom he had been conducted by a mutual friend to whom the angels in answer to prayer had taken him. "John," said mother, "how came thee to find me as thee did." Ans. "You never frowned on me in life. I had crawled on hands and feet in darkness until I caught a glimpse of my brother Frank, and he told me how to get to you, God bless you; go thy righteous way and speak words of encouragement to spirits in darkness."

The doctrine or belief in evil spirits found no advocates in my mother or family, notwithstanding she had said that God sent an evil spirit, etc. Being of the earth earthy, she regarded death as the removing of all earthly appetites and ills, that the spirit was but the tenant of an inharmonious or diseased body whose machinery was by force of uncongenial surroundings superior to the instincts and higher desires of the soul; claiming that the future was one of progress wherein all earnest longings and dwarfed ambitions together with every taste and talent would develop under the most complete conditions, unattainable on the mundane sphere.

Be this as it may, we can only theorize from premises which are within the scope of our reason, based upon experience and observation which not unfrequently are better authority than books or study.

The variety of investigators with their differences and in many cases laughable peculiarities, form no small portion of the amusement and wonder of the medium; few indeed were they who seated themselves before me who regard me as anything but a machine on trial to produce for their special benefit something which they had fixed as a positive test—which test, if given, would in most cases be reasoned out of sight and put down to mind reading. On one occasion a letter from a lady friend out of the city asked if I would grant two lady friends who were about to visit New York an interview, and if so they would be at my house on a certain day. I replied in the affirmative and the ladies, whose names had not been mentioned, arrived as appointed. The ladies dressed in deep mourning, were extremely genteel in appearance, presenting in every detail the evident marks of refinement and culture. The elder of the two was a person at least fifty, the other not far from thirty years. The younger woman, whose face was one of the most perfect and beautiful I have ever beheld, was tall, graceful and dignified; her eyes soft and of deep blue seemed floating in that liquid light which could not fail to make a lasting impression upon the most careless observer, indeed so deeply did she impress me with her gentleness and purity that I felt as if a foretaste of heaven awaited me in the presence of one who must necessarily draw such a charming circle of spirit friends.

The ladies addressed each other in the most affectionate manner, calling one another "dearest and darling," all of which appeared natural to one so entirely beautiful. At length the elder lady proposed that the younger should take the carriage to make a call while the other, who preferred to sit alone, remained.

The lady left. I was alone with the elder darling. Presto change! Squaring herself at the table confronting me I beheld another being; the sweet smile of tenderness and affection had departed, the great dark eyes which but a moment before were beaming with love, looked as if a cyclone of scorn and rage had swept every trace of softness and kindness far out of sight, leaving naught but bitterness and vengeance as debris in the path of a tornado. Seizing my wrist she fixed her now spiteful eyes upon me, speaking in the most cold and harsh manner, as deep and frigid as before she had spoken soft and musical. "Madame," said she, "do you believe spirits have the power to take life? I mean did you ever know of their ever having done so?" I replied that I believed life and death to be the prerogative of Deity; I had never heard of a spirit coming back to commit murder; however, if there was truth in the law of attraction, or like unto like, possibly a person bent upon murder

might find a way to be helped by murderous spirits out of the body as well as in, to commit such a terrible deed.

"No," said she, "I want the spirit to do it without the help of mortal." "That woman," said she, "who has just left us is my only brother's widow; he died leaving her by will the bulk of his vast fortune. I have not enough to live as I should; if she were out of the way I should have it all! all! Do you understand!" Such an emphasis on that little word "all!" Without uttering a word she sat in deep thought. Meanwhile I wrote the names of her father and mother; to these she paid not the slightest attention. She desired only some demon to say to her, "We can and will take the life of your sister-in-law."

Neither reason, philosophy or religion could touch the heart of this woman in whom one desire and ruling thought usurped sway. I said of myself—for by this time all influence had departed—"You say it is a large fortune; your sister-in-law seems very fond of you, judging from her appearance. I am sure she would be generous to you." "Generous," said she with a sneer, "but the money would be hers; they were not married but a short time and it is humiliating beyond expression to see her where I should be." At this point the sister-in-law returned, entering the room. My sister greeted her with the same bland smile that was worn before departure. "How have you succeeded?" she asked. "Very nicely," was the reply. "Our dear one of course greeted you as he had promised!" etc., meanwhile the lady rose to give place to her sister-in-law. My beautiful widow received only a short message from her husband, assuring her of his presence and guidance through life, signing his entire name.

Was I glad when they left? Most decidedly. Weak and exhausted, I was unfit for control of my kind, while for several days I felt as if I had been asked to become accomplice to a murder—feeling indeed as I suppose one must if seen in very bad company. I learned afterwards that my friend who introduced the parties knew very little of them save that they were both members of an Evangelical church, very rich, refined and aristocratic. The subject matter of the interview was my secret, one by the way which astonishes me even now, twenty years after. How a strange woman dare lay bare to one totally unknown to her the terrible thoughts which so possessed her is and ever will remain one of the mysteries which I find impossible to fathom. Poor tempted soul, my prayer to God was and is to keep all such from influences which darken the soul and hold the spirit from the holier attractions which purity and unselfishness are ever ready to bestow upon the faithful seeker of the kingdom of heaven and its righteousness.

I find it quite impossible to give individual experiences without the names of the parties interested. Alas! many very many have passed to the other life and the many who remain I find unwilling even at this day to be known as Spiritualists. However, lack of proof is no longer a barrier when we find such names as Henry J. Newton and wife, John B. Sammis and wife, Dr. Eugene Crowell, Henry J. Alden, Mr. and Mrs. Milton Rathburn, all of whom are living examples of the faith which hath given evidence of things hoped for and made plain beyond question things not seen.

(TO BE CONTINUED.)

SOME PRESSING QUESTIONS OF THE HOUR.

By J. B. McLAUGHLIN.

IN THE JOURNAL a few weeks ago Allan Dean presented to Spiritualists some pressing questions of the hour. They are asked why they do not show by their actions that they have a real earnest and abiding faith in the teachings of Spiritualism, why they do not organize the deific forces that must be alive in their midst and show to suffering humanity the evidence of the truth by the practical example of their daily lives. Truly these questions are pressing hard for an answer.

But why is there need for an answer at this particular time? By the law of evolution the more highly developed portions of the human family have come to

a condition in which they feel the need of a more just and equitable relationship than is to be found in their present environments. In their hearts there is a craving for that joy and peace which comes from the fellowship of a living brotherhood and a wise parent's protecting care. A growing discontent is everywhere apparent, and the dissatisfaction which prevails throughout the civilized world plainly indicates that a crisis is at hand and a change either for better or for worse is inevitable. Better, if needed principles of love and justice prevail, worse if they do not. If this is so—intuitive minds feel it to be so—the greatest need of the hour is an organization among Spiritualists. The church of the spirit—wherein the religion of humanity may be outworked in the everyday life.

How and why are human relations less satisfactory at this time than they were many years ago? In his heart the selfish man is a robber by nature, disposed to appropriate to his own use, for his own pleasure, the good things of those around and about him. For this end he delights to rule and enslave his fellow man. In the early ages men robbed and plundered the weaker ones by the sword. In the course of time none felt themselves safe and their mode of life became intolerable. Protection against robbery, theft and personal violence became necessary. This civilization came by the law of evolution. But the wolfish—apish traits in human nature did not change with the political changes. He was and still is the same in character. The laws of civilization do not allow him to prey upon his brother by physical force, but they allow him to rob him by intellectual power, stratagem and the force of circumstances, just the same; and the many modern labor-saving inventions, trusts and combinations practically empower the stronger to rob, enslave, and oppress the weaker in a far greater degree than ever before. With the help of these inventions one man is able to do more work and to accumulate more wealth than scores, yea, more than hundreds could do without them. The labor-saving inventions of this country are equivalent to the manual labor of millions of men. It is only the rich and the strong in intellect that are able to own and manipulate these inventions to their own advantage, and enslave the masses. This is why the relations of mankind are less satisfactory now than in former times. As there is a remedy for every evil there must be one for this, and happy may we be if we find and apply it.

Why call this the church of the spirit? Do not all churches claim to be of the spirit? The church of the spirit is a school or institution for the discovery and teaching of the truth. Especially the truth concerning man and his relations, and must in time embrace the entire human family. But in its inner degree it is composed of such as live in the spirit.

What do you mean by living in the spirit? Is not the spirit the life which all enjoy? Animals enjoy life as well as man and in that sense they live in the spirit. But man has faculties that enable him to comprehend things of the interior world which animals have not. When these faculties are actively and constantly exercised the man may be said to be living in the spirit.

What particular faculties are of the spirit? First in importance is the faculty of unselfish love implied in a rule said to have been given by Jesus, "Love God supremely and thy neighbor as thyself." But love is something that cannot be taken on or laid aside at pleasure. It is impossible for a man to love that of which he knows nothing. Even when known the thing to be loved must be agreeable to his tastes and affections before it is possible for him to do so. How then do you suppose man can obey this rule of love? It is true love is always free and spontaneous. It can never be arbitrarily coerced or controlled. Yet it is subject to a law as potent as the law of gravitation. When this law is observed, love is as sure to follow as water is to run down hill. Wisdom reveals the law. "Her ways are ways of pleasantness and all her paths are peace." The probability is the record does not give the exact ideas of the Christ. Were we to substitute the words Life and Truth for God, we should get a better understanding of the thoughts Jesus wished to convey. Doubtless there are in the angelic realms many minds so highly developed in love and wisdom, power and intelligence, as to appear as gods to the undeveloped earthly mind. Such minds have some kind of a guardianship or superintending care over the earthly affairs of men. But Life and Truth are the All, Father, Mother—the supreme intelligence—the Almighty. It is impossible for the human mind to conceive of any being, entity, force, or intelligence without, outside of, beyond, or independent of life. There can be no universal providence, no universal Father or personality that Life

does not include. Every one has some knowledge of Life. None are so depraved but they have some regard for Truth and Justice, and make some effort to maintain that which they conceive to be true and right. If they can neither know nor love the Orthodox God, it is nevertheless natural for them to love the Life and the Truth of Life.

How is wisdom obtained? Among the great men of the world the fewest number are said to be wise. Inherent in the constitution of the indwelling spiritual principle—the psycho-phrenological structure is a faculty—a wisdom—a harmony that is born with the individual. This faculty weighs the conclusions of the most advanced minds, whether of this or the angel world and gathers wisdom from both its own experience and the experience of others. Other churches claim to have the golden rule as given by Jesus for their guidance, the same as that claimed for the church of the spirit. What is the difference and how does the religion of humanity differ from the professions of other churches? The difference is in their practices. The one consists chiefly of ceremony; while the law of love and justice is ignored and violated; Love being but a sentiment and a failure. The other fulfills the law and love exists as a fact—a reality. The word religion is derived from a latin word signifying to tie or to bind, and hence may be properly defined as the act or labor of uniting, and as nothing can unite man with man more securely than love, the religion of humanity is clearly seen to be the labor of law, which the great healer Jesus the Christ prescribed for the social disorders of the race; and required the energies of the whole life to be devoted to the work by loving with all the heart, soul, mind and strength, and to do to others as whatsoever you would have them do to you.

What particular disorders or suffering did Jesus find among men of his day? He found the poor suffering from privation and want of the necessities of life. Suffering from the oppressions of the rich usurer and the pride and arrogance of those in authority, and he knew that nothing less than the religion of humanity could bind up and heal the wounds of the broken-hearted fallen, whom society, the church and the state leave to perish by the way side.

What does the law of love include? It includes the law of righteousness which can not be violated with impunity. The law of righteousness includes all the virtues, such as charity, temperance, meekness, humility, patience, fortitude, self-sacrifice, preferring others' good to our own. The opposing vices are sure to destroy love wherever indulged. For illustration take the experience of married partners. When first united all is love and tenderness. But if one of the parties should indulge in some ugly vice that is distasteful to the other, love would be sure to take its flight; curtain lectures, unkind criticisms, all bitterness and words intended to hurt between such are absolutely without excuse. But of all the customs of society, nothing is so destructive to love as competition in business and the accumulation of wealth. It is opposed to every principle of justice, the promoter of crime and the corrupter of morals. Every business man, to be successful, finds that he must be the enemy of all other men as he must get the best of the bargain if possible, and to do this he is compelled in simple self-defense to resort to measures little better than falsehoods, frauds, thefts and robberies. Accordingly business the world over is a huge grab game, a continual warfare in which the strong destroy the weak. Should those who love each other engage in a competitive business, they will soon begin to feel that somehow something is wrong, to feel dissatisfied with the fruits of competition, and eventually learn to hate the competitor himself. A man may flatter himself that he is a follower of the Christ. His heart may yearn for truth, purity and righteousness. He may do his best to develop the good and enlarge the feelings of brotherly love between man and man. But while he is engaged in this inhuman warfare he is a co-worker with the powers of darkness, and his mode of business counteracts fully and completely all his efforts to better the race. The law of evolution is practically reversed or perverted. The best and highest development of man's nature is impossible. Unfortunately it is the low cunning of the baser nature, the avarice, the greed, the meanness and the hatred in man that are developed till his heart becomes like an unfeeling stone, or a mass of putrid corruption, poisoning everything within its influence. Civilization, in the not far distant future, must adopt the law of cooperation or return to savage barbarism.

Would you unite church and state and entail upon the country the evils of state socialism, the worst form of socialism? As socialism is very imperfectly understood at the present day, it is not surprising that lovers of order should be apprehensive of evil consequences growing out of any attempt at a cooperative brotherhood. When a society is organized in the principles of greed, robbery and fight instead of the principles of love and justice, evils are sure to follow. When misused or mismanaged it is productive of evil

more or less. Nitro-glycerine in the hands of the wise and prudent is an immense power for good, but in the hands of careless, ignorant or mischievous persons it is one of the most dangerous materials known: Thus it is with socialism. The government, by the cooperation of the masses, do many things that individuals alone could not do. The United States mail, our public schools, the army and navy are good examples of state socialism. Laws and customs that seem to be good in one age are known to be decidedly evil in another, and although known to be evil are nevertheless maintained by state socialism. In the patriarchal age human slavery may have been the best that could have been devised. But in the dawn of the new age when the trend of the race is toward liberty and equality, it is seen to be a huge mountain of evil lying across the path of human progress, upheld by state socialism. But faith as a grain of mustard seed in the soul of a Garrison may inspire the millions to cooperate in one mighty effort and the mountain is easily plucked up and cast into the sea. Such was the end of chattel slavery in this country. Such may be the end of slavery to mammon. The masses are awakening from their slumber—coming to see the condition of things—and ere long another cooperative struggle must ensue. But whether it shall result in weal or woe to the country will depend on the wisdom of those whom the necessities of the hour shall bring to the front. The signs of the times plainly indicate that things are nearly ripe and ready for the great emancipation. The times that shall try men's souls are near at hand and the necessity of the church of the spirit to educate the people and to instill the religion of humanity into the hearts of some at least, so that when the trying hour shall come they may be qualified to act as saviors to their less fortunate brethren. Statesmen, clergymen and others of learning and understanding have always denounced and opposed socialism. If it be the true order of society why have they not recognized it as such?

It is conceded that men generally do not love the truth for its own sake, nor are they willing to accept it unless it agrees with their preconceived opinions and perverse affections. For this reason newly discovered truths are opposed and persecuted. Socialism being a power not agreeable to the selfhood is why it has always been opposed. This is illustrated by a vision by John the revelator. He saw standing before the god of all the earth—Mammon—two witnesses of the truth. They were persecuted while they prophesied 1,260 days; after which they were caught up into heaven. Intelligences who claim to know what these symbols were designed to represent, tell us that socialism is the witness represented by the olive tree. Its fruit being food for man is a fit emblem to represent prosperity in natural things resulting from a combination of forces as in socialism. They also tell us that the candlestick represents Spiritualism. It is impossible for the principles of justice to be applied to all the relations of life without cooperation in productive industry. It being impossible to cultivate love to the neighbor and elevate the race to higher conditions without it. And wisdom being the handmaid of truth, any attempt to administer justice without wisdom must end in failure. Hence it is evident that man in his benighted condition needs some channel through which the Divine Wisdom may come to aid him in his struggle for practical righteousness. Spiritualism is that channel. There is no means of transmitting thought or intelligence from the angels to mortal man except by and through some form of Spiritualism. There can be no other.

Do you take all spirit manifestations to be of a divine character? Not by any means. On the contrary, much that claims to be of a spiritual origin is mischievous and dangerous, if not absolutely hurtful. Socialism and Spiritualism both being so often perverted to base purposes is no reason that they do not stand before the god of the whole earth—the mammon of unrighteousness—as living witnesses of the truth.

What is the testimony of these witnesses concerning the church of the spirit? Socialism testifies to the immense power of a combination of forces when compared with the efforts of single individuals. It is written, "One may chase a thousand, but two when cooperating may put ten thousand to flight." For an illustration of this law look at the trust known as the American Standard Oil Co. Think how easy it has been for it to wipe out every other enterprise in that line and in its greed pocket millions on millions of the people's hard earnings.

Spiritualism testifies to the nearness of the spirit world to this. The power and wisdom of its inhabitants; their insight into the lives, thoughts and feelings of mankind, and their influence over the same. Spiritualism also testifies that men's passions are naturally perverse and that they must be reconstructed, reformed or, as orthodoxy has it, regenerated before they are fitted for the kingdom. Each witness also testifies that each has need of the other. Socialism without the divine light coming through Spiritualism must necessarily grope in the dark, wander from the path of righteousness and become a

curse instead of a blessing. Spiritualism without the strength and support which socialism gives is as a blazing meteor that excites the wonder and admiration of the beholder for a time, only to be forgotten amid the busy cares of life. But when united with socialism it appears as the long-looked-for star of promise to all the weary ones who labor and are heavy laden.

As Socialism and Spiritualism have both been in the world for so many years why has the church of the spirit with the religion of humanity never appeared in the world? We have abundant reason to believe that the early Christians in observing the teachings of Jesus practiced the religion of humanity. Over one hundred years ago the people known as Shakers formed an organization which they styled the millennial church. The teachings of this church are in perfect harmony with the principles of the church of the spirit as herein outlined. There are now some eighteen societies of these people in different parts of the country. Among them we find socialism in its purest and extremest form. Each individual has forsaken all earthly goods, such as houses, lands and the products of his own labor only to find them again in the greatest abundance. Here too we find Spiritualism in its most useful and beautiful form coöperating with socialism. Modern Spiritualism, so-called, was known and appreciated among these people long before it made its appearance in the outside world. Some forty years ago, this fact being known, inquiry was made of some spiritual intelligences for the reason why the Shakers had been thus favored, and of what use Shaker societies were to the world. In reply it was said that a crisis was coming on the civilized world that would make it return to barbarism worse than that of the dark ages unless it took a step higher in the scale of civilization. That the world needed a nucleus or magnetic centre around which people of all nations might gather for instruction in the new order. It was for this purpose the angel world had spiritualized, civilized and prepared the Shakers that they might be a strong tower or place of refuge for such as could be saved when the crisis should come. Having done their work among the Shakers they had gone to the outside world as they promised the Shakers they would do to prove to those in darkness the truth of immortality, the power of the spirit and the necessity of a life of righteousness, that they too might be prepared to act wisely when the trying hour should come. Some twenty-five or thirty years ago a society known as the Brotherhood of the New Life was organized with T. L. Harris as its founder. It is not very widely known and is but poorly understood. But the principles, as published by Mr. Harris, are in full accord with the church of the spirit and the religion of humanity. The Shakers and the Brotherhood of the New Life are two separate and distinct orders. But their objects, ends and aims are apparently the same—the kingdom of heaven on earth—practical righteousness among mankind.

(Now to the question asked by friend Allan Dean, noticed in the beginning of this writing—why Spiritualists do not organize the deific forces that are known to be in their midst and show to suffering humanity the evidence of the truth by living the truth. It is because the law of association requires a fitness or adaptation to the work in hand, and because the great majority have not been educated in ethics by angelic influences and consequently are not adapted or fitted for the divine order. There can be no permanent unity or brotherhood without love; no love without justice, purity and moral integrity; no justice without liberty and equality; no purity or integrity without tribulation and the travail of spiritual regeneration; no regeneration without Spiritualism—assistance from the angel world. Not until Spiritualists discern these qualities need they attempt to organize the church of the spirit. But those who are longing for the fellowship of a loving brotherhood and know themselves to be thoroughly dissatisfied with themselves and the social, religious and political institutions of our times would do well to study the ethical teachings of these two orders—the Shakers and the Brotherhood of the New Life. In these societies may be found a small number of earnest, well-balanced, practical, spiritually educated men and women who realize the condition of the race and are ever ready to work for humanity.

PETERSBURG, W. VA.

APPARITION AT THE TIME OF DEATH.

For a considerable number of years a certain Father Cajetan (for so I will designate him, his true name having escaped me) held the post of confessor to a convent of Benedictine nuns. He was of a noble family of the Netherlands, and his distinguished qualities, as well as his spotless character, caused him to be held in the highest esteem. Between him and Herr von K., surrogate of the above-named convent, there arose a deep friendship, which extended also to the family of Herr von K. Father Cajetan, in short, was the house friend; and was not beloved less

than if he had, in truth, been a member of the family. Some considerable time before the decease of Frau von K., Father Cajetan had been transferred by his Prince-Bishop to Bellinzona, in order to give instruction in mathematics and natural history at that place, in a school which was supplied with teachers drawn from the princely monastic establishment of X. The separation was equally painful to the worthy Benedictine and to the Von K.'s, but they engaged mutually to keep their friendship alive by frequent correspondence; which consequently was industriously prosecuted. After a year Frau von K. fell ill. Her family, however, were not specially anxious regarding her attack, she having previously recovered from several similar ones, but the lady herself thought differently. She, in anticipation of her death, told her daughter, aged seventeen or eighteen, the day and hour appointed for her departure; earnestly impressing, however, upon her to mention this fact to no one; not even to let her father have any hint regarding this knowledge. So entirely untroubled did the husband remain with reference to the illness of his wife, and doubted so little but that she would soon recover, that he did not wish to make their friend in Bellinzona uneasy by the tidings of her indisposition.

Meanwhile the day and hour arrived upon which, according to her own prophecy, Frau von K. was to die. She appeared to be considerably better in health, was very cheerful, and spoke to her daughter (the only person whom she chose to keep with her that day) regarding her approaching death in as calm a manner as if the question had been simply that of a little excursion to Z. or B. Nevertheless, she employed the few hours which yet, according to her own belief, remained to her in imparting much good advice, and giving various warnings to her daughter. From the animation and freedom with which the supposed dying woman spoke, the daughter drew from her that hope for her life, which enabled her to maintain the equanimity so earnestly desired by the mother. Toward midnight the sick lady raised herself, and said with her peculiarly sweet smile: "Now is it time that I should go and take leave of Father Cajetan?" With these words she laid herself on the other side and appeared in a few moments to have softly fallen asleep. In a short time she awoke, turned toward her daughter with an expression filled with love and peace, spoke a few more words, and then fell asleep forever.

On the same day and hour sat Father Cajetan at Bellinzona in his room, at his writing-table, with a shaded lamp upon it, busy working at some mathematical problems for his pupils on the following day; deep in his work and thinking of nothing less than of his friend, of whose illness he had not the slightest knowledge.

On a side wall, near the door of his room, hung his pandora, an instrument which he much loved, and in playing upon which he had much skill.

Suddenly from the pandora he heard a sharp tone as if the sounding board had split. He started up, looked around, and with a shudder, which for some moments left him motionless, saw a white figure exactly resembling Frau von K., who gazed at him with a friendly earnestness, and then vanished. Recovering himself he felt quite certain that he was awake, and had seen the form of his friend distant more than thirty miles! He examined his pandora and found the sounding board broken. He did not know how to explain so extraordinary an occurrence, and could not all night banish the thought of it, and believed that this, perhaps, had announced to him the death of Frau von K. By the next post he wrote to her husband inquiring after her health, but concealing the cause of his uneasiness; receiving the tidings from him in reply that she was dead, had died at the hour in which he had beheld the apparition. In a second letter he informed Herr von K. what had occurred to himself at that hour.—From the "Euthanasia" of Wieland.

A REMARKABLE EXPERIENCE.

The following was sent as a dispatch to the New York Herald from Waterbury, Conn., under date of June 1, 1891:

During the past three months there have been several hundred cases of la grippe in the Naugatuck Valley, but none of them seems to have the effect of that of which Miss Cora Mattoon, of Plymouth, was the unfortunate victim. Miss Mattoon is the daughter of D. E. Mattoon, of Plymouth Centre, who is a prominent Episcopalian. She is the belle of the town and one of the teachers in the Episcopal Sunday school. On Wednesday, May 16, she was taken ill, and Dr. Pease diagnosed the case to be la grippe, with indications of pleurisy and pneumonia. Shortly after the young lady became ill she apparently fell asleep and so remained for fifteen days.

During this time two of her warmest friends, Jennie Hawkins and Tilda Matthews, died. Upon awakening she told her parents of having met her two friends and

also an uncle and an aunt and a brother, all of whom had been dead a long time, and of having seen strange and weird sights in the far beyond during her absence from home, which she supposed occupied two years.

The young woman is prostrated by her experiences, and it is doubtful if she will ever again recover from the severe shock which her nervous system has received. She had fallen from a mountain into a bottomless pit, had been drowned, had been burned to death and had been torn limb from limb by wild beasts and had visited heaven. Miss Mattoon's experience, as told by herself, is a strange one. Shortly after regaining consciousness she said to those around her, "So poor Jennie is dead." She and Jennie Hawkins were great friends, and great care had been taken that Miss Mattoon should not be told of Jennie's death. "How did you know she was dead?" Miss Mattoon was asked. "Oh, I met her while I was away, and she told me," was the reply. The sick girl also said that she thought she had been away about two years, judging from the scenes she had gone through, and she cannot yet be persuaded that it was any less.

The rest of the story is told by herself, with her father's consent. She did not wish to speak about the matter at first, as the recollection made her shudder, but finally consented. She is a brunette of very attractive appearance. She said to me: "My trance or whatever you call it began in imagining I saw my own death. I saw father and mother and brothers and sisters crying around me, and when I was put in the coffin I did not seem to care. I thought after I died I came to a long, cold vault where I met Jennie Hawkins and lots of relatives who have died. They seemed to think I was dead like them, and they talked to me, but I can't remember what they told me. They took me with them to a high mountain and left me on the top, which was a great rock. The rock kept growing smaller and smaller, and at last I had room for only one foot. I fell off, and for hours I was falling, falling. I landed in an enclosed space filled with wild beasts of all kinds. They did not hurt me, but when I tried to get out they told me I could not, and they spoke to me just like human beings. I crouched in one corner of the den, and the beasts soon began to fight, and I fainted away. When I recovered I was on a rock in the ocean. The water kept rising to the top and I cried for help, but none came. Soon the water floated me off the rock and I sank to the bottom. Oh, the horrible experience I had there—snakes and queer things of all sorts crawled over me and I could not open my mouth to call for help. It was not like a dream.

"I seemed to feel the days and weeks and months go by just as now, and I was sure that two years had passed since I saw my father and mother. While at the bottom of the ocean something with long hairy arms grasped me, and I fainted again. When I awoke I was in the most splendid place you could imagine. All my dead friends were with me and we did nothing but wander through fields full of flowers and over brooks and rivers all day long. We were happy as we could be. I forgot everything else. It seemed so real to talk to the people whom I knew had died before me that I never imagined that I was truly dead.

"The last part of my unconsciousness was the pleasantest, and I awoke one morning to find my sister looking at me. I thought that she, too, had died and come to me, but after a while, when my eyes became accustomed to the old familiar sights, I knew I had not died and that it was all a horrible dream. How glad I was I cannot tell you. That is all I remember, but there were lots of things that happened in that long time that have gone altogether out of my mind."

Miss Mattoon is fast recovering and the flush of health is beginning to come into her cheeks. She is one of the most respected young ladies of the town and is a popular young member of her church.

The great evil of this age is cost of government, and the first duty of the people is to reduce the expenses of carrying on public affairs. Says the *Investigator*: Large salaries and multiplicity of offices mean more taxes, and heavier burdens on the working classes. Every useless and unnecessary office should be abolished; salaries paid to all officials should be proportioned according to the duties which the office imposes; all property should be assessed equally and taxed justly, and in every State laws should be passed making usury a crime. The present government of this country is a money government. This should be at once overthrown and a people's government re-established. When the late civil war dethroned the slaveholder, it enthroned the bondholder. We want now a revolution at the poles. Vote out the money-power that is crushing the people. King gold should no more be sovereign in this land than king cotton or king wheat. Abolish existing evils! That is the only way for the people to get their rights. Men must use the power of the ballot. They need no other weapon.

MY NUN.

No convent's walls unfold her; she,
As fresh as morning's fragrant air
That fans her modest cheek, is free
To follow fancy anywhere.

Yet in her garb of somber hue
Some hint of sisterhood I trace
To those secluded, holy few
Who tread the bloister's narrow place.

I see her come adown the street,
Her simple gown of gray blown back
About a pair of little feet
That boast of buoyancy no lack;

And yet, I'll venture my good word,
They never tripped to music's strain,
Prolonged till matin songs were heard
Without the misty window pane.

Those large, mild eyes seem all too clear
In midnight revel to have shone;
Their halcyon light suggests a sphere
Where only perfect peace is known.

Such timorous eyes! a glance or two
Is all they will reveal to me,
And yet I'd not the shyness rue
That wakes such wildering ecstasy.

For, Oh! I love the maiden meek,
Who 'neath my window daily fares;
The blushes on her dainty cheek
Have stolen my heart at unawares.

I called her "nun," but "saint," meseems,
Would better fit this love of mine,
For sometimes in her smile there beams
A chastened radiance half divine.

But were she saint, or were she nun,
Would she her heavenly state resign,
Recant her solemn vows for one
Who owned a humble lot like mine?

Oh! saint, or nun, or soul pure maid,
A woman's heart is in her breast,
And she, when once Love's vows are said,
Shall own Love's state worth all the rest!

—MARCIA M. SELMAN, IN WOMAN'S JOURNAL.

In an article on "Trades-Unions for Women," in the August number of the *North American Review*, Lady Dilke writes: Those of us who, like myself, have been brought through this work into that close contact with the lowest conditions of labor on a scale which is in itself an experience rarely granted to women of our class, have become more and more convinced that organization is the only way to meet the terrible problems which we have to face; but, although we have set ourselves against home labor and to call on the women at the forge, at the spindle, and the loom to stand shoulder to shoulder with the men and fight the battle of modern industry with them in the market of the world, yet we do this feeling, many of us, day by day, the more strongly, that our place, the place of women in the land, is not here, but at the hearth. If there were no other reason, a sufficient ground for our labors might be found in this,—that the homes of England are at stake; we are fighting for the manhood of her men, for the health of her women, for the future of her little children. It is the home and the true welfare of the family which are menaced by the unregulated competition which, in our agricultural districts, sends the wife into the winter fields whilst the husband too often lounges by the pot-house fire; which hunts the Lancashire woman from her doors in the dawning day whilst the babe is yet hanging to her breast, or which chains the growing girl to the forge and rewards her week of labor half a crown. We ask ourselves, is it good that the men should stand idle? Is it good that the wife should work whilst the little ones cry for their mother, and her girls and boys are at play in the streets? And why does the married woman snatch greedily at the most miserably-paid forms of labor? Not because she has not enough to do at home, but because her husband's wages have been reduced till it no longer suffices for the maintenance of his family; because the little boy has no boots to go school in, or the little girl lacks the warm clothing necessary to protect her in the bitter winter weather."

All over our land women are finding in their social and intellectual club a vitality, stimulus, strength and inspiration which their grandmothers hungered for and never found, writes Mrs. Kate Tannett Woods in the August *Chautauquan*. The scholarly woman finds in her club the social com-

panionship which she demands, and the appreciative working force which cannot be reduced to any set terms. Women's clubs have taught women to know themselves, to understand the highest duties of motherhood, to feel the sacredness of home life, to see existing wrongs and to apply needed remedies, to attempt reforms on the broadest basis, to value the power of higher education, to discuss measures amicably and logically, to value social duties and business habits, to think earnestly and to express their thoughts clearly. In small towns and villages the club has been a special providence to many a weary mother, or to the woman of few early advantages and large aspirations. In our great cities women's clubs have been the first to institute social reforms and to call public attention to crying evils. They have controlled superficial and selfish social customs until such customs have become obsolete. In home government and the training of children they long ago struck the key-note of a grand choral of reform which will become more and more harmonious as the years roll by. Out of the selfish "ego," they have evolved the progressive "we." They have strengthened two weak hands with the combined power of twenty or a hundred; they have taken a dull uncut gem of thought and polished it until it has been fit for the purest setting in refined gold; they have mastered great difficulties, conquered absurd prejudices, and solved difficult problems; and the grandest work of all has been to teach the women their own possibilities and the glory of their own heritage.

Lord Salisbury's leaning to woman suffrage has come to notice again, after long silence, by his proposition to make it a part of the Tory programme on which to appeal to the country at the next general election, which may be before August, 1893, and, if not, must take place then, on the expiration of the seven years' term of Parliament. As might have been expected, the bare idea has raised a storm of protests from the Conservative ranks. A host of members of the House of Commons have warned the executive that a female vote plank will not be accepted by an influential section of the party without a protest. The premier has long been known to be inclined to concede the right of suffrage to women, as a probable counter point to the democratic tendency to the principle of manhood suffrage; but now for the first time he has tried to commit the party to this momentous change of franchise. It is quite probable that the liberal programme will include manhood suffrage by the abolition of all property qualification, but to provide for womanhood suffrage, too, is a sort of imitation of the late Lord Beaconsfield's favorite game of outliberaling the liberals, when there was nothing else to do but to be defeated. It is not likely that Lord Salisbury can succeed in realizing woman suffrage at this time, or anywhere near it. Possibly he does not expect to, and has merely thrown out the suggestion as a feeler. We do not doubt that in time the justice of allowing women to vote in the election of those who handle the taxes that are collected with a beautiful impartiality as to the sex of the taxed, will be as generally recognized as the justice of allowing a woman stockholder of a railroad company to vote or give a proxy on her shares when the managers are elected.

At the reunion of the descendants of the Rev. Thomas Hooker, mentioned in another column, Mrs. Isabella Beecher Hooker said: "The Hooker women here to-day greatly outnumber the men, and this shows that the Hooker blood has gone down through the mothers as well as the fathers. It seems to me that we have talked about the forefathers long enough; we want some foremothers, and we want to begin the regime here and now where there are so many women who are full of this grand blood of Thomas Hooker and his wife. There is not one of you who has Hooker blood in you that is not just as much indebted to Thomas Hooker's wife as you are to him. Don't forget that! Don't give Thomas Hooker all the credit. He was grand and big enough himself to share more of it with his wife, and it ought long ago to have been seen by his descendants that his wife should share with him the glory of this beautiful race; and it is a beautiful race, my brothers."

The examinations for admission to colleges, says a writer in the Boston *Advertiser*, are mostly over for the summer, and the general results in case of Harvard and its annex, as I have seen them summed up by

a Greek examiner, are interesting. This year the Harvard examinations were held at the same time in about twenty cities and towns; in Chicago a few could write fair English in their translations, and nearly all could spell correctly, many wrote a good hand, though the most were content with slovenliness. There were a few examples of elegant Greek lettering and one poet; "but most of the ignorance was of the shameless sort." At the annex the books of the candidates for admission were models of neat and detailed achievement. They surpass the college lads at every point before and after entrance. They seldom write nonsense and they translate into a special feminine English readily distinguishable from the flat prose of the young men. This is apt to be characteristic of girls in the classics.

One of our lady readers handed us the following with the request that we publish it: "The ladies of St. Helena have resolved they will not wear the new style of demitain skirt, considering it inconvenient, dirty and unhealthy. Any lady found sweeping the streets with her skirt will be taboed by the intelligent women of this community. In these days of the enlightenment and progress of women any fashion in dress that tends to prevent the healthful motions of the body should be considered as a mark of retrogression in the wearer."—*St. Helena (Cal.) Star*.

AN "EFFECTUAL" PRAYER.

In March, 1872, Mr. B. F. Underwood held a public debate in Pennsylvania with a Rev. Mr. Taylor, who, soon realizing his inability to cope successfully with a ready and skillful debater familiar with all sides of the subject, soon gave up arguing and went to praying that God would "confound the infidel, and prevent his achieving a victory for Satan." "Amens" were heard from many zealous believers. On the second evening Mr. Underwood opened the meeting with prayer. At first the pious people thought he had been converted, and were ready to shout for joy and a few did cry out, "Bless the Lord;" but it was soon evident that the prayer was not to move the arm that moves the world, but to meet the preacher with his own weapons; and it had the desired effect. Mr. Taylor acknowledged that in point of learning he was not equal to the occasion intellectually, and the debate ended that evening. Mr. Underwood's prayer was as follows:

Thou incomprehensible Being, Power, or Essence, called by different names—Brahma, Jehovah, Lord, Jupiter, Allah—worshiped as a negro in Africa, as an Indian by the untutored savage of America, and by the mass of Christians as a Caucasian seated on a throne, with a crown on his head and a sceptre in his hand, and angels all around chanting his praises and ministering to his wants—believed among the more thoughtful of thy worshippers to be the Soul of the universe—that which

"Warms in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees"—

whatever thou art, we make no attempt to extol thy name, for if but half as great and good even as many of thy worshippers profess to believe, thou canst not be pleased with the flatteries or praises of men. We make no attempt to give thee information, for they who claim to be in special communication with thee declare that thou knowest all things, even the innermost secrets of the heart of man. We do not ask for any special favors for our opponent, for he has already told thee what he wants, and he is supposed to know his own needs better than we can set them forth. We ask no special favors for ourself, because, in the first place, it does not comport with our notions of fair play to invoke thine aid in an intellectual contest with a gentleman who has come here to discuss with us and not with thee; in the second place, we think we can sustain our position in this debate with no other assistance than that afforded by the silent but powerful aids that lie on the table before us [his books]; and, in the third place, however much either of us might desire special help from thee, we do not believe thou wouldst interfere to give one the slightest advantage over the other. But a few years ago when our country was suffering all the horrors of civil war and our hearts were saddened by the sight of "States dissevered, discordant,

belligerent—and drenched in fraternal blood," millions of prayers went up from pulpit, fireside and tented field, both North and South, entreating thee to interpose—to stop the terrible strife between brothers, and stay the effusion of blood. But the sanguinary contest continued without any intervention by thee, and was brought to a close only when the South, exhausted in resources, was no longer able to offer resistance to the armies of the Union. How, then, can we expect thee to interfere in an insignificant contest like this between our friend and ourself?

We realize the fact that the intellectual work of the debate must be performed by the disputants, and we think it unwise for either of us to look to thee for victory. Whether "Providence is on the side of the strongest battalions" or not, we notice that they generally win, and without regard to the right and justice of the cause in defence of which they fight. We have not forgotten that the patriot army of Hungary was overwhelmed and defeated by the powerful and disciplined hosts of perjured Austria. "Trust in God, but keep your powder dry," said Cromwell to his soldiers. As we are satisfied that in physical warfare more depends upon the quality and condition of the ammunition than upon mere "trust in God," so in an intellectual contest like this we believe that acquaintance with the subject, and power and skill in presenting arguments, are more important than "reliance on thee." Fred Douglas said that he prayed fifteen years, but the prayer most certainly answered in his case was the prayer he made with his legs, when he ran away from bondage. One believed by many to be "God manifest in the flesh" is reported to have said that with faith to the amount of a grain of mustard seed men could remove mountains. Now we are satisfied from observation and experience that with a mountain of faith we should fail to remove even a grain of mustard seed, unless force, adequate force were applied. We cannot help noticing that our orthodox friends have but little faith in thine interposition in practical affairs. Having built a church and dedicated it to thee, they are not content with asking thee to save it from the thunderbolt of heaven. Just like us "unconverted sinners" when we put up buildings for business purposes, they go to the expense of attaching lightning rods to their houses of worship. Had we any faith in the efficacy of prayer, there are many favors we might solicit; but since we are certain that we can obtain nothing by addresses to thee which would not come just as surely without the prayers, we close these prayerful remarks to turn attention to our opponent, and to the important subject under consideration. Amen.

I remember once being horrified at the death-bed of a respectable and pure young woman who in her delirium used language which I am sure never passed her lips when awake, writes Bishop A. Cleveland Cox. The physician begged me to draw no unfavorable inferences from such a terrible outbreak. He said nothing was more common in his experience than similar occurrences. He added, most logically and consolingly: "Just in proportion as one is pure and incapable of even imagining such things, is the shock to the mental and moral sensibilities of some violence done to them in a passing moment. A good woman has heard, in some accidental way, the words of a profane or lewd brawler, has stopped her ears and banished them beyond recall; yet such was the wound the outrage suffered by her refined and delicate nature, that, owing to the imperishability of thought, the detestable realities of a moment's experience revive in this delirium." Conversely, very wicked and immoral characters, in delirious moments, often break out in the language of prayer, if not of rapture. They have done violence to their consciences in suppressing good thoughts and profound convictions, and the soul unloads itself, at last, of ideas stowed away and suppressed, but never sufficiently remembered or recalled for practical benefit. We can argue little from such exhibitions, when they contradict the life and habits of their subjects in this way. I have paraphrased what has been drawn forth from several persons of the medical profession, in my anxious inquiries about such manifestations. Their views of the case are confirmed by the fact that in such deliria nothing is more common than for the tenderest mothers to express hate of the child whom she loved most dearly. I forbear to follow these thoughts into the inquiries they suggest, as to death-bed repentances or death-bed fallings from grace.



FROM CASSADAGA CAMP.

TO THE EDITOR: On Sunday, July 12th, Miss Jennie B. Hagan, the inspirational speaker and improvisatrice was to fill an engagement at this place, in the extra course of meetings which has been held during the month of July. It was understood by some of her friends that that was to be the last lecture she would give as Miss Hagan. What arrangements had been made for the important event was not known until her arrival on Saturday evening, when it was learned that the gentleman who was to be her husband would arrive from Grand Rapids in Buffalo, on Monday, and that there they were to be quietly married, starting immediately for her home in South Framingham, Mass., where they will hold a reception July 15th. Jennie is a favorite at Cassadaga, beloved by all. This is a part of the great family of Spiritualists, Jennie one of its children, and the proposition was made that she be married at this home, with this branch of the family, which she acceded to. Being at work here also, it fell upon me to put the matter before the people, who immediately responded with a hearty good will. The ceremony was to take place upon the platform and all were invited to be present. Early on Monday morning all were at work. The platform became a bower of beauty; water lilies and a profusion of other flowers were grouped in tastefully arranged bouquets, designs, etc. A wedding bell of white flowers was suspended in the centre of the platform. A table used as a foundation was covered with pink clover blossoms until no portion of it was visible; in the centre of this were water lilies, all combined so as to make the place beautiful. At the appointed time the spirits through my organism made a few remarks, and as the organist, Miss Porter, played the wedding march, the bridal party came forward, the groom accompanied by Mr. J. T. Lillie, the bride leaning upon the arm of Mr. A. Gaston, who, in a few well chosen and very appropriate words, presented the bride. The marriage ceremony was a spiritual one performed through me, assisted by Mr. Gaston. The groom then led the bride to the front of the platform where they received the congratulations of their many friends. The wedding dress was of white, beautifully trimmed with water lilies and delicately tinted pink sweet peas, and a cluster of these laid upon her dark hair held in place by the bridal veil which fell in graceful folds to the floor. Two little girls dressed in white, carrying bouquets of water lilies and sweet peas, acted as bridesmaids. And thus our Jennie, one of the best of inspirational speakers, and one who has from childhood been a medium of the Spirit-world, has started out determined to settle for herself the question: Is marriage a success? She has chosen as one she believes well suited to test this matter with her—Mr. Bradford Jackson, of Grand Rapids, Mich. May unbounded blessings go with them.

After receiving congratulations all retired to the hotel dining rooms where tables were spread, and refreshments soon served to about two hundred guests. On the table decorated and prepared for the bride was a large snow-white pyramidal cake which would have done credit to any first-class caterer. This, with all the necessary preparations for the occasion, had come into form since the morning of this day. Only such willing hands as are found at Cassadaga could have accomplished it. The happy pair left on the six o'clock train; a large number went with them to the station, and just as they were ascending the steps of the cars, a shower of rice thrown by fifteen or twenty laughing girls, landed not only on the bride and groom but on the unsuspecting conductor and brakeman. Some old shoes landed on the steps and into the door of the car. Then a shriek of the whistle, a ringing of the bell, and they were gone with the best wishes of many loving friends.

R. S. LILLIE.

THE SUN A GREAT DARK DYNAMO.

TO THE EDITOR: It is claimed that the sun is a body of intense heat, that it is dark, opaque, surrounded by a luminous belt or atmosphere, that as a whole it is five hundred times larger than all the planets combined and that its heat is transmitted to all

the planets through a dark and intensely cold region, millions of miles in extent. It is also claimed that the amount of heat felt on each planet is in proportion to its distance from the sun, those at a distance consequently being very cold, and those nearer the sun being proportionately hot.

If the claim be true how is it that this heat can be transmitted such a distance, through a cold region, without great loss of energy. It is an established fact that the atmosphere is colder and colder as we ascend, showing that it grows colder instead of warmer as we approach the sun. The deep valleys are much warmer than the mountain tops.

I object to the theory I have stated and propose another, to-wit: that the sun is not the heated body it is supposed to be, and that the heat and light of our planet and of other planets does not come directly from the sun through all this region of cold and darkness, but that the sun is composed of elements or substances that are transmitted through the whole solar system and when they come in contact with the atmosphere of the planets both light and heat are produced. The planets are the children of the sun and by hereditary descent take on the elementary characteristics of the parent, each planet receiving the same amount of heat and light without regard to distance. The sun being the great center of magnetic, electrical and other forces, striking an element in our atmosphere adjusted for the purpose, produces heat and light. In other words the sun being a great, dark dynamo, generating electricity by its intense motion within itself, strikes an element for which it has an affinity on the planets and thus produces both heat and light. The fact that the moon has no atmosphere and no light or heat of its own, confirms the view that our light and heat are generated within the limits of the earth's atmosphere.

MENDOTA, ILL. DANIEL D. GUILLES.

THINGS I SEE AND HEAR.

TO THE EDITOR: It is reported of a certain eminent English clergyman of nearly a hundred years ago, that having obtained the consent of a pious servant girl he met her in the house of a friend to marry her. On receiving his first kiss he rapturously exclaimed: "Let us kneel and ask the Divine blessing for so much happiness!" It was further related that she proved a most worthy helpmate, despite great disparity in years and condition. On his death bed, while clasping her hand in tenderest love, he said: "I thank God for his blessed gift of so good a wife." This was true chivalry and showed the high watermark of man's respect and love for woman.

Per contra, I will give a very different order of marital conduct, culminating in an act of unparalleled brutality, that occurred only a few days ago. One of the horde of labor-serfs from the lowest sections of Europe now being brought here by greedy corporations to crush down the wages of American workmen, came to Cleveland a few years ago. He was but just married, bringing his comely young wife with him. Like others of his class he had been brought up with the idea that a woman is only a step above a beast of burden, that she was especially created to be a patient slave for a husband. He would have laughed derisively in the face of any one who had said it was wrong or unmanly to beat his wife whenever her conduct did not suit him. When drunk he beat her as a sort of general pastime; blows of his fist being freely interspersed with kicks. But this was in full accord with Romanist Christian civilization; they had been brought up in a community where no other religion than that of the Catholic church had ever been tolerated, and this kind of wife treatment was nearly universal, and never condemned by priest or creed as a brutal sin. This degrading order of married life went on until the wife was blessed with the near advent of a child. Then the coarse-grained animal, maddened from drinking whiskey and beer, burst into his home, and, seizing his wife by the hair, roared out a fierce string of oaths: "Didn't I tell you I don't want any children—that I wouldn't have any, making me poor with expenses!" and he beat and kicked her so that she gave premature birth to a dead baby and was permanently injured. This was known all over the neighborhood, yet not one his acquaintances ever dreamed it needful to tell him such a brutal ruffian ought to be flayed with a horse-whip! Finally, after a year or two of this sort of hell on earth, he concluded not to work any more, but to live on the earnings of his wife; and at all times when she refused to give him as much money as he desired for

liquor, he hammered and kicked her till she came to terms.

Even a patient wife of this servile class gets tired at last, and a few days ago, resolved that she would separate from him. As soon as he discovered this he procured some Paris green and a quart of beer, which he mixed, then entered the presence of his wife. Pouring out a glass full he drank it down, then a second, and once more filling the goblet offered it to the woman he had resolved should die with him. But now, seeing the green color of the beer she refused to drink, when he grasped her by the throat, and, forcing her head back over the arm of a lounge, began to pour the poison down her throat. An Irishman sitting at a second-story window on the opposite side of the street, hearing the woman's shrieks, dropped down into his garden and rushed to the rescue in time to save her from death.

The poison was pumped out of the brute; he now lies in the hospital. Unfortunately he is likely to recover. The woman is lying very sick, but will also recover.

I charge that this horrible state of life is part of our present Christian civilization. Whenever a Christian missionary sets his foot he is closely followed by the rum cask. All over the civilized world drunkenness, with its attendant crimes and brutalities, more than keeps pace with the spread of the gospel. And though there is zealous cry in church and chapel against the coarse outward display of drunkenness and its attendant evils, the vested rights of wealthy brewers and palatial saloon-keepers are carefully secured. Moreover, the administration of justice that is the direct product of our Christian civilization, directly fosters the drink traffic. The wealthy drunkard is carefully hidden from public gaze, and his fine received from friends in private; while the poor tipplers are often brutally clubbed, and the support of their families publicly wrung from them. Results give the true test of quality. Monday in police court gives a sorry record of Sunday's drunkenness, brutality and crime.

CLEVELAND, O. W. WHITWORTH.

DORA SHAW.

TO THE EDITOR: From the Forest Home for aged and infirm actors, at Holmesburg, Pa., the sweet, gentle and loving spirit of Dora Shaw, actress and poetess, passed to a higher stage, Tuesday, July 10th, at about 11 p. m.

She had been gradually nearing her transition through many months of great suffering from paralysis, and when no longer able to speak she would put up the one poor hand she was able to raise and stroked the cheek of her nurse in loving recognition of her tender care.

An earnest and consistent Spiritualist it was her request that none but an exponent of that philosophy should speak the last words over her worn-out casket of clay, previous to its removal to the crematory at Germantown. The superintendent of Forest Home, Mr. Wilson, faithfully carried out her instructions, notifying friends in Philadelphia, Mr. B. B. Hill and Mrs. Cadwallader, who secured the services of the speaker at Parkland campmeeting, Mrs. H. S. Lake. No more fitting or appropriate words were ever spoken upon such an occasion than were listened to by the friends gathered in the grand old rooms, lined with the representations in picture and statue of that histrionic art which seemed to breathe through them the spirit of their immortal master—the great tragedian.

Dora Shaw was a daughter of Kentucky, her father an episcopalian clergyman of that state. She was married very early in life to Mr. Le Baum, a man of considerable wealth; but the union proved an unhappy one, and she withdrew from it and chose the stage as her profession and life work, and which she ever graced and helped to elevate.

Mrs. Lake remarked it as one of the strange events of our earth life that she, who had so often read to her audiences the poems of Dora Shaw, and particularly "That Darling Wee Shoe," should have been called to recite the closing lines in the drama of her life; and to say for her, to the friends and comrades gathered around her bier, "I still live." LYDIA R. CHASE.

PARKLAND, July 15, 1891.

SPIRITUAL EFFICACY.

TO THE EDITOR: I quote from my spiritual journal which I have already said I have kept since the year 1851 the following: "In the year 1854 I resided on a farm on Long Island, about two miles from the village of Roselyn, and there were strangers in the neighborhood. Our oldest son in the course of the night was afflicted

with cholera morbus of the most agonizing kind. My wife and self were in a bad fix. We were two miles from any resident physician in the village of Roselyn; and of his residence there we knew nothing, and of the complaint we knew only that it was distressing and critical. What was to be done? I have before mentioned that my wife was a tipping medium. In our perplexity I proposed applying to the spirits through the table. To this she objected as at times we had received trifling nonsense. I argued that in a case of such importance to us, certainly there was none so low as to mislead us. I overcame her scruples and it was tipped out, 'Give him a wineglass full of salt and vinegar.' This staggered us; and I inquired 'Don't you mean salt and brandy?' I having heard of such a remedy. They replied no; but repeated the prescription 'Salt and vinegar, and soon.'

"With strong misgiving we prepared the remedy and it was given him, and in about three minutes his retching subsided, and in a quarter of an hour he was fast asleep in his bed.

"I will state another spiritual cure of the same boy. He had fallen from a tree and almost dislocated his arm. We made him sit at the table with us, placing his hands thereon. As the table gave no movement we were uncertain that our spirit friends were there; but on inquiry they said 'they were magnetizing him,' to let him sit where he was and we might go to bed; which we did, and in the morning we found he also was in bed and well as usual. Is it a wonder we believe in spirits?"

DAVID BRUCE.

A BUNCH OF PINKS.

We were riding home together and incidentally made mention of the class about to graduate from the high school, writes William H. Maher in the Toledo Bee.

"We have taken great interest in this class," he said, quietly. "Had my daughter staid with us she would probably have been in its ranks. Several of those who were with her in the lower grades are now graduating, and as we watched their progress we seemed to see our own child with them."

I said nothing.

"I never meet one of her companions," he continued, "but that I make measurement of my child's growth. I say to myself, 'if E. had lived she would have been as tall as you; you two were just about the same size at the time she left us.' I see another expanding into womanhood, with her mind shining in her face, and I say, 'Our E. would have looked just like you.' So this class has had interest for us in its every step, and I am almost sorry to see it leave the school. You have lost children," he said, after a few moments silence, "do you feel as if they were keeping in touch with what is happening to us and their former companions here?"

"Their mother feels that and believes it wholly and unreservedly," I answered evasively.

"Ah, yes; mothers never doubt," he said; "I wish I didn't. Yet in spite of all that I find myself acting upon the belief that she grows as children grow here; that she is interested in all that happens here, and that her world is not so far away but that she is taking note of the graduation of this class. I think she would be happy if her flowers were worn that night by some of her companions whom she loved."

A mother was busy preparing her graduate for the exercises of the evening. All the dainty things were gathered for the final toilet, and all that love could do was being done to help make the daughter presentable and happy. The flowers were there for the stage; ribbons were tied and retied; the unruly crimps were once again tucked into the proper place.

A ring came to the door.

A messenger boy with flowers.

There must be a mistake, the boy was told; the flowers had been received some time ago. But no; this is the address. The box is opened. They belong here. A fragrant bouquet of white pinks and maiden's hair ferns. The card said "From Mrs. W." but the flowers said, "From E." The white petals spoke for the one who was speechless. The delicate fragrance was full of memories.

"I will carry none but these," the daughter said, and the mother was silent, for she was thinking of her own treasures.

And so the flowers were on the stage that evening, and the daughter said when she was home again: "I thought of E. and I hope she knew."

The mother answered quietly but emphatically. "She knew."

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Rights of Women and the Sexual Relations. An Address to an Unknown Lady by Karl Heinzen, Boston. Benj. R. Tucker: 1891. pp. 173.

Karl Heinzen was an able writer and a brave reformer. His voice and pen were always for freedom. He denounced slavery and Wendell Phillips said of him: "I never met him on the streets without a feeling of the highest respect, and this respect I paid the rare, unexampled courage of the man." He was in favor of the fullest religious as well as political freedom. He was conscientious, serious, earnest and uncompromising in his convictions and in advocacy of them.

The treatise by him, now published by Mr. Tucker, first appeared in German in 1852. This translation is by Mrs. Emma Schumm, a talented American lady of German descent. The rights of women and the sexual relations, in chapters headed "Historical Review of the Legal Position of Women," "The Emancipation of Women," "The Passive Prostitution of Women," "The Active Prostitution of Men," "The Excuses of Men," "Love and Jealousy," "Marriage," "Adultery," "Divorce," etc., are discussed in a very bold and unconventional manner, but at the same time in a spirit that cannot fail to command respect. Such detestation of hypocrisy and sham, and such high regard for woman must be admired by those readers even who may dissent from some of the author's social and religious views.

Coupon Bonds and Other Stories. By J. T. Trowbridge. Boston: Lee & Shepard. 1891. pp. 411. Paper, 50 cents.

The best of Mr. Trowbridge's stories in this volume is perhaps "The Man Who Stole a Meeting House." It deals, like all the others, with the rustic character of New England, bringing out, here and there, as one reviewer has said, its lurking kindness and delicacy, but impressing you chiefly with a certain sardonic hardness in it—a humorous wrong-headed recklessness, which Mr. Trowbridge has succeeded in embodying wonderfully well in old Jedworth. The story is as good as the best in this sort of study, and in structure it is as much more artistic as it is less mechanical. For humorous conception, ingenious plot, well-drawn character and a naturally evolved moral in old Jedworth's disaster and reform—it is one of the best New England stories ever written, or to our thinking. They are all inviting stories; they all read easily.

St. Solifer with other Worthies and Unworthies. By James Vila Blake. Chicago: Charles H. Kerr & Co. 1891. pp. 179. Paper (Unity Library No. 4) 50 cts.

Mr. Blake has a meditative spirit combined with literary taste, and his essays, sketches, stories, etc., are pleasant reading. They abound in aphorisms, illustrations and quotations from both prose and poetry. This is a good volume for one interested in literature to put into his satchel when he starts on an outing and wishes to have with him some reading that he can take up, read a few pages and put aside as convenience or the mood may determine, without the necessity of going back and gathering up forgotten threads. The book has fourteen chapters with such titles as "St. Solifer," "Motive and a Story," "Springling the Thermometer," "Tripling of the Muses," "Morning," "Thamyris," etc.

MAGAZINES.

The July number of the Westminster Review is an unusually interesting and valuable one. Theodore Stanton in a second article writes of Abraham Lincoln. "The New Darwinism" is the title of a paper, by J. T. Cunningham, in which are discussed the essential causes of the gradual modification of organic forms. Rev. Walter Lloyd contributes a paper on "Theological Evolution," and Mary Sanger Evans writes about "Domestic Servants in Australia." "Imperial Federation—a Chimera" by William Lobban, "Plain Words About Dancing" by James Oliphant, and the "Jews and the Bible," make up the "Independent Section." The department of "Contemporary Literature" is filled with substantial articles.—In the August number of the North American Review Hon. James Russell Soles, Assistant Secretary of the Navy, writes forcibly on "The Value of Naval Manœuvres," pointing his moral by describing what has been done in this line by the British Navy in

the last few years. "The Scientific Basis of Belief" is expounded in a learned paper from the pen of Professor Robert H. Thurston, the able director of Sibley College, Cornell University. Ouida follows her recent article on the failure of Christianity with a brilliant essay on "The State as an Immoral Teacher," which will be read with admiration for its style even by those who disagree wholly with the author's assertions and conclusions. Lady Dilke, who has been deeply interested in the organization of working women in Great Britain, writes earnestly on "Trades-Unions for Women," showing how a great deal has been accomplished in that country on a very small capital. "The War—Some Unpublished History," by Hon. Charles A. Dana, the brilliant editor of the New York Sun, who was Assistant Secretary of War in 1863-4, is truly a romance of the war which he tells in a few pages, and one of thrilling interest.

Among the number of valuable articles in *Current Literature* for August, are: "The Use of Dialect," "The Modern Heroine in Fiction," "Translations in Literature," and "Realism in Poetry." The readings from new books include a selection from Thomas Nelson Page's "On New Found River," and a chapter from the latest London success, "An Old Maid's Love." All the departments are in close touch with the best things in prose and verse.

The Arena, for August is a woman's number and a brilliant one. Mrs. Blaise de Bury, a French essayist, discusses "The Unity of Germany." Mrs. Elizabeth Cady Stanton writes on "Where Shall Lasting Progress Begin." Mrs. Amelia B. Edwards, the Egyptologist writes of "My Home Life." Prof. Mary L. Dickinson contributes a paper on "Individuality in Education," and Helen Campbell appears in an article on "Prisoners of Poverty." Florence Kelly Wisniewetzky discusses the problem of crime under the title of "A Decade of Retrogression." Sara A. Underwood contributes a paper on "My Psychological Experience," and Miss Will Allen Dromgoole, the young southern writer, has a semi-historical story entitled "Old Hickory's Ball." Among other notable contributions are "The Tyranny of Nationalism" by M. J. Savage, and a chivalrous tribute to womanhood by the editor B. O. Flower entitled "The Era of Woman."

Easy to Reach Manitou.

A Pullman Car now runs from Chicago to Manitou Springs without change, via the Santa Fe Route. It passes through Kansas City, Pueblo and Colorado Springs. It leaves Dearborn Station on the Denver Limited at six o'clock and reaches Manitou at half past eight the second morning. No other line can offer this accommodation. You must change cars on any other line.

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The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

Samuel Bowles's Pamphlets: Experiences of Samuel Bowles in Spirit Life, or life as he now sees it from a Spiritual Standpoint, price 25 cents. Contrast in Spirit Life, and recent experiences, price 10 cents, and Interviews with Spirits, price 50 cents in paper cover. For sale at this office.

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John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects and far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

Signs of the Times

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

—BY—

PROF. ELLIOTT COUES, M. D.,

Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

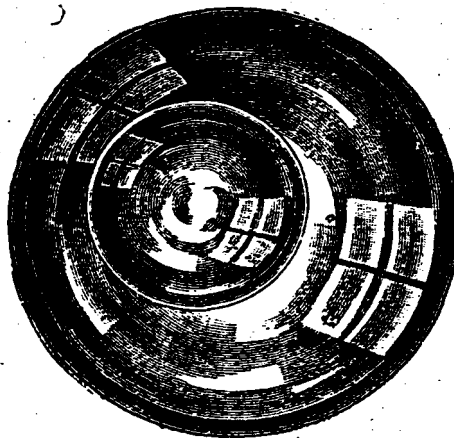
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BY D. D. HOME.

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Although man's path through life's begirt
With many a curious kind of flirt,
For coquetry prodigious,
Of all the horde that devastates
Our hearts, the worst one down to date's
The flirt who is religious.

She looks so sweetly innocent,
As one on heavenly things intent;
You'd never dream she'd hurt you;
But O beware when she begins
To sigh about your soul and sins,
And sets out to convert you!

Plain facts, of course, you're bound to blink;
Of course you'll never stop to think
How queer 'tis that with dozens
Of them around, she never wants
To save your souls or your aunts,
Or eke your giddy cousins.

For women's souls she never goes;
A care for them she never knows;
'Tis passing strange that when folks
Of her own sex go wrong she spurns
Them with a cold disdain, yet burns
To save the souls of men folks.

Yet, think not though she looks so like
A saint, that she can never strike
A man a blow that's cruel;
For O to feed the fatal fires
Of vanity she never tires,
Though hearts may furnish fuel.

She'll lead you on until you pop
The question. Then my lady'll stop
You with a chill negation;
Of love she'll vow she never thought!
O, no, indeed! She "only sought
Your precious soul's salvation!"

—BOSTON GLOBE.

Chumpleigh—My dear Miss Grace, you are always
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Miss Grace—Goodness, that is worse than living in
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answered, 'We read 'The same continued.'"

Banana Peel on the Sidewalk.

The street car had passed, but to catch it he reck-
oned,
So he ran like a deer, and shouted and beckoned.
Till he planted his heel
On a smooth bit of peel—

Then he saw half a million of stars in a second.
He was in too great a hurry! better have waited
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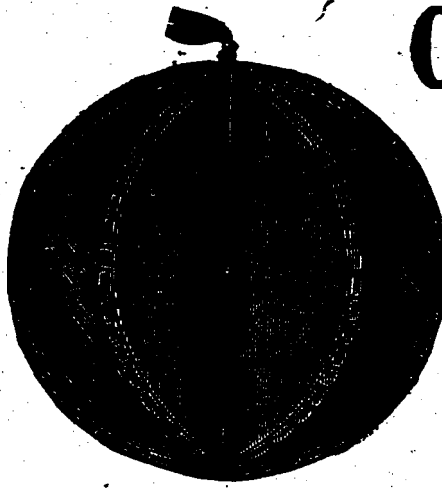
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A HOMILY.

The humblest and frailest grassy blade
That ever the passing breezes swayed
Is of Beauty's palace a green arcade.

Akin to the uttermost stars that burn,
A story the wisest may never learn,
Is the tiny pebble thy footsteps spurn.

In each human heart potential dwell,
Hid from the world and itself as well,
Heights of heaven, abysses of hell.

The core of the earth is fiery young!
No matter what may be said or sung
With a weary brain and a wailing tongue.

Soul self pent in a narrow plot,
Longing each morn for some fair lot,
Some bounteous grace which thou hast not.

Dull thou must be not to understand,
And blind thou art not to see at hand
Thy dreams by reality far outspanned;

For wonder lies at thy very door,
And magic thy fireside sits before,
And marvels through every window pour.

Woven the wings of the swift hours be
Of splendor and terror and mystery;
One thing is needful—the eyes to see!

—CORNHILL MAGAZINE.

THE HOUR.

The bells begin—come, let us go!
Great hour! he waits for me at last
Before the altar. Shall I grow
A wife ere this one hour is past?

I tremble—O, the church, the stare,
The ritual! I would rather stand
In our own wood, and wed him there
By simply giving him my hand.

But now the timid bird of love,
Long used in tender shades to play,
Must change the quiet of his grove
For the great garish light of day.

Wife! husband! O, my bosom swells!
I think he loves me—nay, I know.
Sweet—sweet!—O sweet melodious bells,
They call me, sister—let us go!

—LONDON SOCIETY.

MY OPAL SEA—PUGET SOUND.

O my Opal Sea's blue bosom
Washed with silver, zoned with gold!
Swelling with her heart's emotions,
Always pure, but never cold.
Flushing with the sunrise splendor,
Glowing with the sunset's red;
Soft, wet lips that call and woo me—
Lo! I follow, passion-led.
Bare, cool arms that clasp and hold me—
Low I lean with swelling chest,
Breathe her breath and know her kisses,
Sleep and dream upon her breast;
Feel her pulses trembling, thrilling,
Feel her heart throb passionately—
O, my wild, sweet, lawless mistress!
My one love—my Opal Sea.

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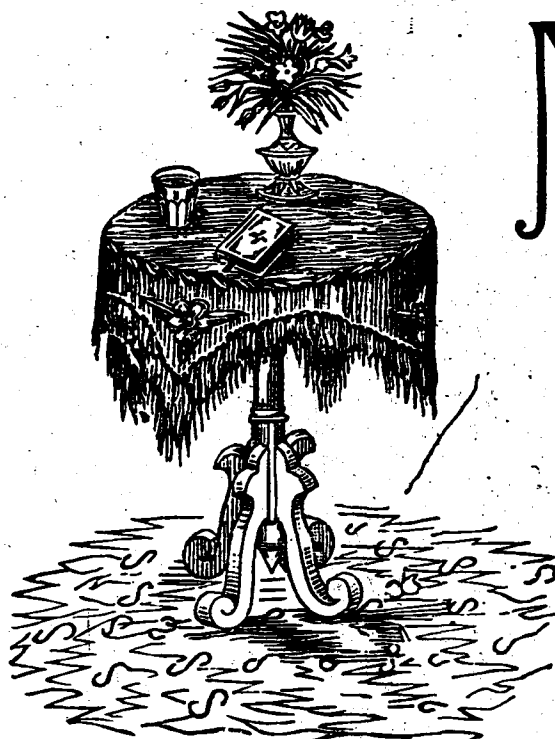
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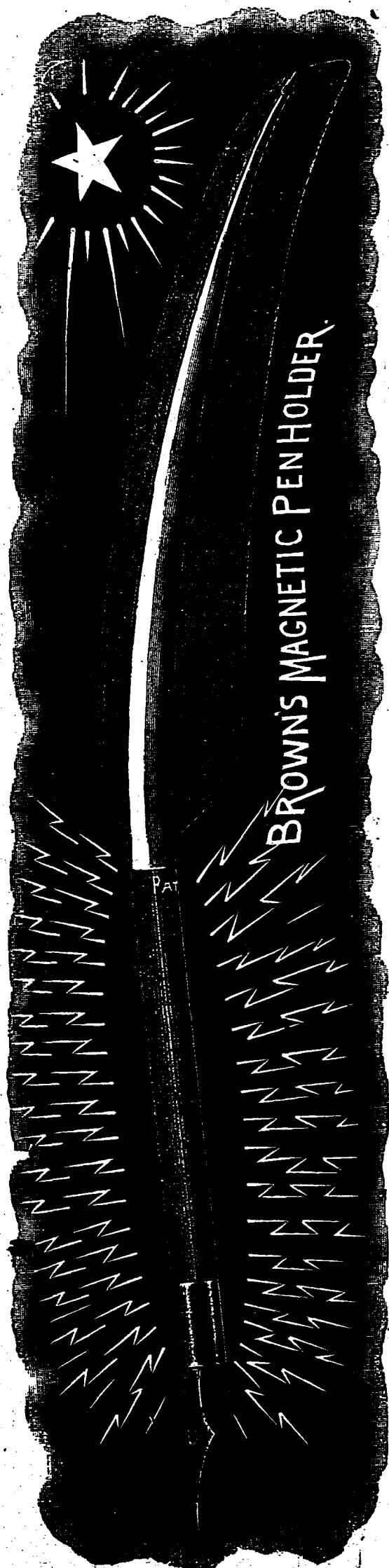
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Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

DISCONTINUANCES.—Subscribers wishing The JOURNAL stopped at the expiration of their subscription should give notice to that effect, otherwise the publisher will consider it their wish to have it continued.

REMITTANCES.—Should be made by Post-office Money Order, Express Company Money Order, Registered Letter, or draft on either Chicago or New York.

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All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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WOMAN SUFFRAGISTS AT ROSE COTTAGE.

A delightful reunion of the Cook County Woman Suffrage Association was enjoyed by its members and some invited guests on Saturday, July 25th, at the beautiful home of Mrs. Rosa Miller Avery, "Rose Cottage" in Edgewater, one of Chicago's most attractive suburbs. The meeting was intended to be an informal basket picnic held on the lawn under the trees, but, as the hour for refreshments approached, the coolness of the lake breeze in spite of the bright sunshine made the hostess decide upon entertaining her guests in the spacious rooms of the "Cottage." Here, gathered in groups around different tables, many brilliant suffragists discussed all sorts of subjects over their repast, inspired by the hot coffee and tea provided by their thoughtful hostess. These subjects ranged from the discussion of the best methods of gaining unqualified political enfranchisement for women; theosophy and occult mysteries, the latest new books, the proper education of children, to dress reform, and common sense in building homes; the last theme suggested by an inspection of Rose Cottage from the upper story to the basement laundry; which cottage was mostly planned by its mistress Mrs. Avery, and is therefore full of unique labor-saving devices which only a woman would think of.

The subjects which were not discussed were indicated by an enthusiastic new convert to Woman's Suffrage as she started homewards at the close of the inspiring afternoon. She exclaimed, "O, how glad I feel to have attended a meeting of women where something else was talked about than social scandals, servants, fashions and house work!" Among the ladies present at the Rose Cottage picnic were Mrs. Catherine Vaughn McCullough, the brilliant lady lawyer of the firm of McCullough & McCulloch, who is State Superintendent of Legislative work; Mrs. Ella Dare, the poetess; Mrs. A. M. Brady of the Woman's Alliance, Dr. Jennie Smith, Miss Caroline Huling and Mrs. W. W. Abbot, just returned from the Editorial Convention at St. Paul, where they, together with Mrs. Mary E. Bundy of THE JOURNAL represented the Woman's Press Club of Illinois. Mrs. Parker and Mrs. Muggridge from Kenwood, Mrs. Hattie Davis, Mrs. Ralston, Mrs. Sara A. Underwood and many others of Chicago. One of the guests was Mrs. Maria Hemmaway Baldwin, of Rockford, State Superintendent of Literature, and a well known lecturer on suffrage for women.

NEW ERA SPIRITUAL CAMP MEETING.

The annual camp meeting of the Oregon State Spiritual Society will be held at New Era, Clachamas county, Oregon, beginning September 4, 1891, and continuing for ten days. Good speakers and mediums will be present. One-third fares on the Southern Pacific Railroad lines in Oregon. Hotel accommodations for those not wishing to camp. All are invited to attend. Willda Buckman, Sec'y. O. S. S. S., East Portland, Oregon.

W. H. Holmes, Davenport, Iowa, writes: "I am dropping several papers but do not yet feel that I can dispense with THE JOURNAL, for I regard its philosophy as a strengthener, if not a lengthener, of life on this sphere, besides teaching which may be useful for the next."

AN INITIATED TRAMP.

A friend hands us the following which is good enough to be read over again, even though some of our readers may have seen it in print, as it has been going the rounds of the press before.

We have before maintained that the

tramps scouring about the country are a regularly organized fraternity, having a general understanding with one another, and having a ritual of questions and answers. Their uniform appearance, their periodical visits to the same localities, their regular calls at the same houses where they have before procured food, all point to this. Sheriff Walls, of this city, has found curious emblems about them, has studied their character and has listened to their conversation, until he can tell a regular initiated tramp from an imposter. The following amusing and instructive dialogue took place between the sheriff and one of a squad of tramps recently committed to jail.

"From whence came you?"
"From a town in New York called Jerusalem."
"What's your business here?"
"To learn to subdue my appetite and to sponge my living from an indulgent public."

"Then you are a regular tramp, I presume?"

"I am so taken and accepted wherever I go."

"How am I to recognize you as a tramp?"

"By the largeness of my feet and general carnivorous appearance."

"How do you know yourself to be a tramp?"

"In seeking food; by being often denied, but ready to try again."

"How gained you admittance to this town?"

"By a good many long tramps."

"How were you received?"

"On the end of a night policeman's billy, presented at my head."

"How did the policeman dispose of you?"

"He took me several times around the town, to the south, east and west, where he found the city marshal, police judge, and jailor, where a great many questions were asked."

"What advice did the judge give you?"

"He advised me to walk in upright, regular steps, and to denounce tramping."

"Will you be off or from?"

"With your permission I'll be off very quick."

"Which way are you traveling?"

"East."

"Of what are you in pursuit?"

"Work—which by my own endeavors and the assistance of others I hope I shall never be able to find."

"My friend you are now at an institution where the wicked are always troublesome and the weary are as bad as the rest. You will now be conducted to the middle chamber by a flight of winding stairs, consisting of five or more steps. Instead of corn, wine and oil—the wages of the ancients—yours will be bread and water for five days. When your company escape from this place, divide yourselves into parties of three each; take a bee line for Portland or Bangor, where in winter they usually run free soup houses, and you may be pardoned on condition of your never returning. (Pointing to the turnkey.) Follow your conductor and fear no danger—if you behave yourself."



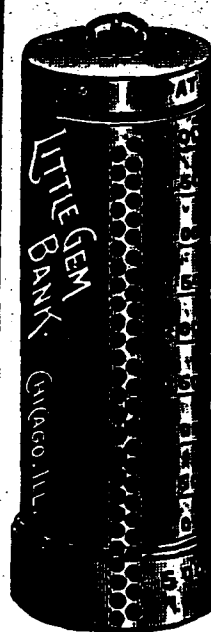
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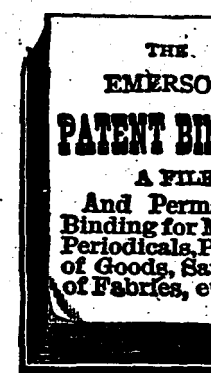
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RELIGIO THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, AUG. 8, 1891.

NEW SERIES—VOL. 2, NO. 11.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Away with such a hybrid, such a monstrosity, such a Frankenstein freak of a word as "electrocution" for inflicting the death penalty by electricity, says the *New York Press*. It is an etymological absurdity, because the criminal is not "cuted" by electricity or anything else. He is not even executed. It is the sentence of the law that is executed, as any other sort of authoritative order is executed. Some punishment fitting the crime should be devised for the man who invented the words "electrocute" and "electrocution." They should be boycotted by every speaker and writer of good, honest English.

Under paganism the rule regarding torture had been that it should not be carried beyond human endurance, writes Dr. Andrew D. White in the *Popular Science Monthly*, and we therefore find Cicero ridiculing it as a means of detecting crime, because a stalwart criminal of strong nerves might resist it and go free, while a physically delicate man, though innocent, would be forced to confess. Hence it was that under paganism a limit was imposed to the torture which could be administered; but when Christianity had become predominant throughout Europe, torture was developed with a cruelty never before known. The theological doctrine of "excepted cases" was evolved—these "excepted cases" being heresy and witchcraft; for by a very simple and natural process of theological reasoning it was held that Satan would give supernatural strength to his special devotees—that is, to heretics and witches; and therefore, that in dealing with them there should be no limits to the torture. The result was in this particular case, as in tens of thousands besides, that the accused confessed everything which could be suggested to them, and often in the delirium of their agony confessed far more than all that the zeal of the prosecutors could suggest.

The splendid triumphs of self-government here have been more keenly appreciated in Great Britain and by the great majority of the people in Great Britain than in any other country, says the *Inter Ocean*. There has been growing, beyond any doubt, a disposition to try similar institutions for the British people, and to see whether they would not result in that country also in greater progress and prosperity. The personal worth and high character of the Queen of England, and the great regard which the people of Great Britain have for her, have been more powerful in restraining this tendency toward a change of institutions than most people of other countries appreciate. But when it is felt that the next heir to the throne in case of the death of Queen Victoria is the gentleman whose habits have been brought to public notice through the baccarat scandal, and that royalty in his hands would mean something very different from royalty in the hands of the present Queen, there can hardly fail to be a disposition to look forward to a change of institutions as possible and desirable at the close of Queen Victoria's life. Not only her many admirers, the people of Great Britain, but all who

care for the maintenance of monarchical and aristocratic institutions, have peculiar reasons at present to wish long life to the Queen of England.

Even the *Methodist Recorder* concedes now that the phenomena of Spiritualism should be made the subject of investigation in a scientific spirit, and that such investigation may "open" something new to the human mind. It says: The American Psychical Society proposes to get at the bottom of Spiritualism. It goes at a very discouraging work very courageously. That there is a substratum of truth underneath what is called modern Spiritualism is very likely. How to get at this truth is the question. Fraud and deception have so taken possession of the field that it will be very hard to separate the modicum of fact from the mountain of duplicity under which it is hidden. Still it is time that a scientific spirit should supplant popular credulity in the investigation of this subject. There are no doubt obscure laws of mind which when discovered will throw light upon so-called spiritual phenomena, and which may open new and important field for psychological and philosophical research. We wish the new organization success.

A dispatch from Lowell, Mass., of date July 31st, describes phenomena produced through the mediumship of a Miss Lord, a young woman, who is said to "have command of the occult powers, the unseen force obeying her directions." At command of Miss Lord three canes, one of wood, another of glass and another of steel, were made to stand upon the floor for five minutes in a vertical position. At another command these canes moved in any direction indicated, but they would not respond to a request made by any other person in the room. She then took one of the sticks in her hand, and, although apparently holding it lightly between her fingers, no person present was able to take it from her. At another seance, at which Mr. Allen and Mr. Flower, of the American Psychical Society, Mrs. Flower and others were present, shadowy forms were seen plainly moving here and there, then seeming to rise in the air to be lost in the deepening shadows. At a little distance from the table stood a large rocking chair, which all at once began to rock. Gradually it slid nearer to the table and pushed itself in between two of the persons sitting there. Then it stopped for a moment and slowly rose a few inches from the floor, falling back again with a loud thud almost instantly. It rose somewhat higher a second time, returning quickly to the floor again. Making a third attempt, as though moved by some superhuman force, it lifted itself squarely on the top of the table and began rocking violently. Later Mrs. Flower seated herself in the chair which began rocking backward and forward, and in a few minutes the chair with its occupant, plainly visible in the twilight, was lifted ten inches from the floor and then sunk back again. The chair was again raised and both it and the lady who occupied it were placed on the center of the table in the presence of the astonished company. At the third seance in the presence of the same company about the same phenomena occurred with an additional mystery, according to the dispatch. Near the ceiling was

a large picture hook. One of the men present asked permission to place something on it and was told by loud raps that he might do so. A stool was placed on the table, and he folded a bank note lengthwise and tied it about the hook. After he took his seat all joined hands and soon all were softly singing. The light was dim. Not more than five minutes had passed before the medium uttered a cry more like the war-whoop of an Indian than anything else. Throwing her hands upward she caught the bank note from the air just above her own head. With this manifestation the meeting broke up—not, however, until the members of the Society had expressed their complete satisfaction with what had occurred and suggested a continuance of these remarkable experiments in the autumn.

Judge Hammond, of the United States District Court in the case of R. M. King, the Seventh-Day Adventist who was convicted a year ago of Sabbath breaking by plowing on Sunday, in Obion county, Tennessee, has rendered a decision against the defendant who is remanded back to the custody of the sheriff to pay the fine or serve in lieu according to the sentence. The case was taken to the Federal court last November, the contention being that the conviction was contrary to the Tennessee bill of rights and to the constitution of the United States. The decision of Judge Hammond is based not so much on the constitutionality of Sabbath laws as upon the fact that Mr. King was convicted under the due process of Tennessee law, and that it is not in the province of the Federal court to reverse the case. The judge argued that even though the prosecution was dictated by malice, and working on Sunday was morally harmless, these facts could not shield him who had violated a law of the state. So Seventh-day Adventists and Seventh-day Baptists who believe in observing the Sabbath of the Bible, and not the Pagan Sunday, must nevertheless abstain from work on the latter day in the state of Tennessee.

In the June number of the *Social Economist*, Carroll D. Wright, United States Commissioner of Labor, has an article on the relation of invention to labor in which he shows that machinery both displaced and expanded labor, that displacement from old crude trades has been much more than offset by expansion caused by labor saving inventions. To the question if the wage-earner has received a just and equitable share of the economic benefits derived from the expansion of machinery Mr. Wright thinks an answer must be given in the negative. But his share has been enormous and the gain to him such as to change his whole relation to society and the state; such changes affecting his moral position. The worker receives twice the wages counted in gold that he did even sixty years ago, and each dollar will purchase twice as much of the wants and pleasures of life. In those countries given to the development and use of labor-saving machinery are found the greatest proportion of employed persons and the best wages and the best style of living; while in those countries where machinery has been developed to little or no purpose, as in China, Turkey, Russia, Mexico, poverty reigns, ignorance is the prevailing condition, and civilization is consequently far in the rear.

A HOPEFUL VIEW OF SPIRITUALISM.

Every system of thought contains error as well as truth. Among the adherents of the various systems and beliefs are represented all degrees of goodness and badness. To err is human and we must not look for infallibility in thought or perfection in conduct in this mundane sphere which is but a nursery for something better and nobler. It is the duty of all to make the best of their opportunities to acquire truth and to realize in practical life, as far as possible, their highest ideals, to contribute to the sum of human knowledge, to combat error, to oppose vice in all its forms, and to co-operate with those who are working to make the world better. At the same time it is a part of practical wisdom to look at the world as it is now, to consider human nature—the brutal as well as the angelic side—as it manifests itself in the present, and while working for humanity to reflect on what progress has been made in the past, and not, on account of present evils, to grow impatient or discouraged as to progress now and in the future. Combat falsehood and folly but do not allow the numbers or the activity of their supporters to make you pessimistic or to lead you to abate your labors for the right. However furious the storm of opposition he has to face, the true reformer will keep up the fight till victory rewards his efforts or he falls in the contest and leaves others to continue the struggle.

Many Spiritualists seeing the fraud and folly which have been foisted upon Spiritualism, with the tricksters and charlatans who are, in one way or another, connected with it, and the large number who, in their ignorance and credulity, or for selfish purposes, are ready to defend the disreputable performers and performances, stand entirely aloof from the movement, or are comparatively indifferent to its support. Such people should consider that every movement has to pass through such an ordeal as that through which Spiritualism is passing to-day. The Protestant Reformation was the greatest, the most wide-spread and far-reaching reform movement of modern times; yet among its leaders were men, and even Martin Luther was one of them, whose lives brought reproach upon the cause they represented. Those who are familiar only with the popular one-sided accounts of the Reformation, written by prejudiced Protestant writers or for prejudiced Protestant readers, have no idea of the amount of vice and folly and crime which disgraced the Protestant communities, and of which the Catholic clergy made effective use to illustrate the mischievous and degrading tendency of Luther's teachings. The better class of Protestants deplored and denounced these evils and declared rightly that they were due to other causes than reading of the Bible and rejecting the authority of the pope. When there had been time for readjustment after the social and religious upheaval which marked the beginning of the Reformation, the grave evils that at one time alarmed the best friends of the movement, men like Melancthon, disappeared or lost their prominence in the general beneficent results that followed.

What was true of the Protestant Reformation was not less true of Christianity in its early history. How general fraud and falsehood were, may be inferred from the large number of spurious gospels, letters, interpolations, etc., composed by fathers of the church which have descended to this time; and these are only a comparatively few of those that were in circulation. At an early period jealousies, contentions and licentiousness were evils which assumed prominence in Christian communities, some of which like the Seven Churches of Asia died of their own corruption. These facts did not disprove the reality of a vital principle in Christianity, nor did they prevent its superseding the old Pagan faith. Clergymen like Rev. Mr. Brandt of Denver, who rake together all the evils incident to the progress of Spiritualism and all the denunciatory utterances against it by those who have considered only the crude ideas, fantastic or fraudulent performances, and immoralities of individuals during a period of transition, should study and consider carefully the early history of the religion which they profess to represent. Neither a system nor a civilization

can be fairly judged by that which is merely unessential and incidental to certain stages of its existence.

Intelligent Spiritualists, those who are such from principle, should meanwhile be more determined than they are to redeem their movement from the reproach which greed and fraud on one side and credulity and folly on the other have brought upon it.

THE MECKLENBURG MYTH.

Mr. Moncure D. Conway, who has turned his pen to history of late, in a recently published paper says: "From the county of Mecklenburg, North Carolina, came resolutions passed May 31 and June 10, 1775, demanding the organization of an independent government. Congress would not allow such treasonable resolutions to be read before it, and the written records were lost. Jefferson pronounced the Mecklenburg resolutions mythical. But lately a copy of the South Carolina Gazette of June 13, 1775, has been discovered containing the resolutions; and I have seen a photograph copy."

The resolutions to which Mr. Conway refers—those of May 31, 1775, similar to resolutions adopted in other colonies at the time—were printed in Northern and Southern newspapers of that period, and there are several copies of the papers now in existence. Copies of them were filed in London with letters from the colonial governor of North Carolina, and from Governor Wright, of Georgia, to Lord Dartmouth, Secretary of State. A newspaper containing the resolutions was found at Washington in 1838, and later one was found in the British State Paper Office, sent by the colonial governor of North Carolina in August, 1775.

The genuineness of these resolutions is beyond question. Jefferson never pronounced them mythical. Here Mr. Conway is in error. Nor do these resolutions, although they were pronounced treasonable by Governor Martin of North Carolina, in letters to Lord Dartmouth, amount to a declaration of independence. Mr. Conway has evidently confounded these resolutions with the spurious ones of May 20, 1775, commonly known as the Mecklenburg Declaration, the document from which it was, for a long time, claimed by many that Jefferson copied a portion of the Declaration of Independence, and which Jefferson first in a letter to John Adams and in subsequent statements pronounced spurious.

This declaration is beyond doubt mythical. It is not alluded to in the resolutions of May 31, 1775, nor was it quoted or referred to by any historical writer for more than forty years after its alleged adoption. It first appeared in print in the Raleigh Register, of April 30, 1814, with a statement signed by Joseph McKnett Alexander, saying it was a true copy of a paper left in his hands by his father. It is not mentioned in Dr. Hugh Williamson's "History of North Carolina" which was published in 1812. It was copied into the Essex Register, (Salem, Mass.) of June 5, 1819 and a copy of the paper containing it was sent by John Adams to Thomas Jefferson. Adams spoke of it as "one of the greatest curiosities and one of the deepest mysteries that ever occurred to me." "How is it possible," he asked, "that the paper should have been concealed from me to this day? You know that if I had possessed it I would have made the halls of Congress echo and re-echo with it fifteen months before your Declaration of Independence: What a poor, ignorant, malicious, short-sighted, crapulous, mess is Tom Paine's 'Common Sense' in comparison with the paper. Had I known of it I would have commented upon it from the day you entered Congress till the 4th of July, 1776. The genuine sense of America at that moment was never so well expressed before or since; and yet history is to ascribe the American Revolution to Tom Paine." Adams never was quite able to divest his mind of jealousy of Jefferson's fame and he always tried to belittle the services of Paine. He was very ready to believe the Mecklenburg Declaration a genuine paper. But Mr. Jefferson's reply led him to reconsider his opinion, and he soon arrived at the conclusion that the document was spurious. Jefferson wrote him:

"It appeals, too, to an original book which is burnt;

to Mr. Alexander, who is dead; to a joint letter from Caswell, Hughes and Hooper, all dead; to a copy sent to the dead Caswell, and another to Dr. Williamson, now probably dead, whose memory did not retain, in the history he has written of North Carolina, this gigantic step in the county of Mecklenburg. . . . When Patrick Henry's resolutions, far short of Independence, flew like lightning through every paper and kindled both sides of the Atlantic, this flaming Declaration (of the same date) of the Independence of Mecklenburg county, of North Carolina, absolving it from the British allegiance and abjuring all political connection with that nation, although sent to Congress, too, is never heard of. It is not known even a twelve-month later when a similar proposition is first made in that body."

W. F. Poole in the Dial, of October, 1890, says: "Since the death of Mr. Jefferson documents have come to light which prove beyond a doubt that the Mecklenburg Declaration of May 20, 1775, is a myth. It is a singular fact, however, that in these developments no evidence appears of intentional fraud on the part of any person; and yet it is evident that the paper was composed (perhaps as an exercise, or a reverie) after Mr. Jefferson's Declaration of July 4, 1776, had been printed, and that the writer adopted Mr. Jefferson's ideas and some his expressions. That it was not intended as a deception seems probable from the fact that no public use was made of it during the life time of the writer," Mr. Poole adds: "It is probable that much of what is termed literary plagiarism is as groundless as these charges against Mr. Jefferson. It lessens our respect for popular history when myths like the Mecklenburg Declaration and the story of Pocahontas saving the life of Captain John Smith, still regarded in North Carolina and Virginia as their most notable events—can persistently maintain a place in books of American history."

THE TOMB OF CHINA'S GREAT SAGE.

Dr. W. A. P. Martin, president of the Imperial College, Peking, China, gives in the Independent an account of his pilgrimage to the tomb of Confucius, at Chiufu. The city, he writes is "deemed equally favorable for the birth or burial of great men." It has no trade, but lives on the emoluments which the natives have thought fit to confer on its great benefactor. A lineal descendant of Confucius has his palace there with the title of duke and with ample domains. Twelve of the nearer branches of the family, and sixty of the more remote have likewise been provided for by imperial bounty. "The city is in the form of a rectangle, a mile in length by half a mile in breadth. One end of the inclosure is occupied by the Temple of Confucius, and the tomb, which is outside of the city, is connected with it by an avenue of stately cedars. This avenue bears the name of Shentao, (the spirit road) meaning that the spirit of the holy man, when invoked with proper rites, passes through these trees, back and forth, between tomb and temple. He has a temple in every city of the Empire, and his effigy is adored in every school room in the land. His worship is accordingly not localized, and hence, but little zeal is shown to make the pilgrimage to his holy city. Yet the tomb and temple are both on such a scale of magnificence as to be worthy of an empire whose most sacred traditions are here embodied."

The temple is the vestibule of the tomb. Passing through the gate of the temple, Dr. Martin found himself before the great shrine. "The moon being at the full, a company of young men in rich attire were paying their devotions to the spirit of their illustrious ancestor. I was politely requested to amuse myself in some of the adjoining courts until the service should be completed. It was not long—chiefly consisting of the kotow, or nine prostrations, accompanied by a repetition of the titles of the Sage, in form, something like a hymn of praise." Passing through spacious courts paved with stone and having gateways that lead nowhere, one with a canal meandering through it, and beautiful bridges of shining marble, another with a grove of funeral cypress, some of the trees of enormous size; the pilgrim came to another court in which "stood a forest of granite columns range on

range, each covered with laudatory inscriptions, and sheltered by a pretty pavilion. Each column had been erected by a sovereign of the empire; and some of them dating as far back as the dynasties of Han, Tsin and Wei (from fifteen to twenty centuries), were so defaced by time as to be illegible. The habit of taking printed copies from the stone had helped to obliterate the inscriptions. Some of later dynasties were more distinct. One by Chenghua (A. D. 1465) particularly attracted my attention. It styled Confucius the 'Heart of Heaven,' without whom we should have been wrapped in one unbroken night. Expatriating on his virtues, it concludes with a hymn of praise. The tablet of Confucius bears on it this inscription: "The seat of the spirit of the most holy ancient Sage, Confucius." Some of the other inscriptions on gilded tablets, in the vaulted roof or pendant from the ceiling read as follows:

"The model teacher of all ages."
 "With Heaven and Earth he forms a trinity."
 "His virtue is equal to that of Heaven and Earth."
 "The force of Nature could no farther go."
 "Of all the sages he was the grand consummation."
 "His holy soul was sent down from Heaven."

One building is devoted to the memory of the father of Confucius of whom nothing is known except that he died when Confucius was very young. A shrine to the "Holy Mother" honors the memory of the mother of China's great Sage. His ancestors for five generations have places of honor, and though poor in life, in death and dust—to mortal view—they wear princely titles. "The most curious of these collateral shrines," says Dr. Martin, "is one of the Holy Lady, the wife of the sage. As she was divorced, it suggests the dilemma that if put away for cause, she does not deserve a shrine; if without cause, the Sage was not so perfect as the world supposes." Perhaps the reason was incompatibility!

On his way to the city gate the pilgrim saw a marble arch at a street entrance, informing the passer-by that "This is Poverty Lane where Yen-hui, the favorite disciple formerly dwelt." Beyond the gate, pursuing for half a mile the graceful curves of the "Spirit Road," the pilgrim came to a column marking a limit where riders are required to dismount and proceed on foot to the entrance of the *campo santo*. The wall of the holy ground incloses a space of about ten acres, shaded by great trees and filled with tombs of the Sage's descendants, excepting an area of two or three acres on the side facing the city, which is occupied by a mound so large that it might be described as a hill. This is the Sage's tomb. The earth of which it is formed is a more enduring monument than brick or stone, and a few spadefuls are added every year, so that with the flight of time the hillock may yet become a mountain. A paved court and a granite column comprise all that art has done in the way of embellishment. On one side an old tree leaning on crutches informs you that it was planted by the hand of Teze Kung, one of the Sage's personal followers; and near it a tablet marks the site of the lodge in which this devoted disciple passed six years, watching by the grave of his master. The very grass that grows within this inclosure is sacred, and supposed to be endowed with powers of divination much beyond that which we attribute to witch hazel. . . . Though he has a temple in every city, Confucius is not deified. The honors paid to him are purely commemorative, and he is never invoked in the character of a tutelary divinity. The homage rendered to him is not, therefore, a direct obstacle to the acceptance of the Christian faith."

For twenty-three centuries emperors, princes and scholars have visited Chiufu, in the provinces of Shantung and shown honor and reverence to the memory of Confucius. The offerings are not enjoined as a religious duty, but are made from profound respect for the man and in gratitude for his services as a wise teacher.

A SECULAR PAPER ON SPIRITUALISM.

A Rev. Brandt, of Denver, Col. has been preaching against Spiritualism in a very indiscriminating manner. The Daily News of that city commenting on the

preacher's utterances says: The Rev. Mr. Brandt's copyrighted sermons against various forms of belief which are not in line with his theological views, are attracting wide attention, as the demand for Monday's News, in which they are printed each week, would indicate. It is not an uncommon failing of the pulpit to give a contracted and rather one sided view of a question; hence, in the interest of equity and fair play, the columns of the News have been open, within reasonable limitations, to such as disagree with Mr. Brandt. Those who believe that Mr. Brandt is right in his sermon of last Sunday in classifying Spiritualism as a demoralizing evil should regret that he did not adopt more effective tactics in assailing it, for then the influence of his sermon might be more extended and thus more good accomplished. That advocate is most convincing who is generous to his opponent and who paves the way to incisive attacks upon vulnerable points by conceding to the utmost limit all that his opponent can justly and honestly claim. In assailing Spiritualism, Mr. Brandt concedes nothing worth mentioning, confining himself to a judgment based upon the statements of individuals, some of whom are avowed enemies and others exposed perpetrators of fraud. His wholesale denunciation of Spiritualism as an agency for suggesting and propagating immorality and crime will hardly wean many from the delusion and error, if Spiritualism is correctly designated as such, while a more temperate and broader view of the question would doubtless exert greater influence among those who have not yet been drawn within the vortex of what Mr. Brandt considers a destructive maelstrom. . . . If it is true that we have among us a form of religious belief, the following of which is counted by millions, which has a sweeping tendency towards vice and crime, the startling fact ought to be demonstrable in some way. The statistics of our penal institutions should settle the question. Figures are obtainable showing the denominational leaning of the convicts in most of the State prisons in the country. Could Mr. Brandt have quoted those statistics and shown that Spiritualism constitutes an abnormal recruiting agency to prison population it would have greatly strengthened his case. The pivotal idea of Spiritualism is a belief that communication with the spirits of the departed is, under certain conditions, possible. Some very gifted and lovely characters have testified to its truth, while others as able, and as irreproachable, have, after investigation, arrived at a different conclusion. It would certainly be worth a great deal to mankind, and would exert an influence that could not be harmful, if Job's question as to a future existence could be answered by such demonstration; and it would seem that a subject of such gravity might be investigated, and that belief in such communication might be possible, without necessarily developing vicious or criminal inclinations in the inquirer.

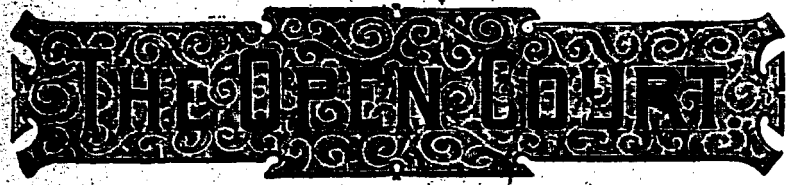
Evolution is a process of specialization. The changes of the individual organism epitomize the development of all orders, genera, and species, with their wonderful variety of form and function. From a jelly-like substance, without organs or specialized parts, have come all the wondrously complex structures that live on the earth. The main feature has been increasing specialization and the subordination of the parts to the complex whole. If the parts were not co-ordinated, made to serve a common end, they would be but so many incumbrances and hindrances to progress. The specializations of human life have included enormous development of the brain and nervous system, accompanied by great intellectual power. The brain is a highly specialized organ, and the faculties of the mind are but so many mental specializations. All the senses are but modifications of touch. Likewise, the capacity for the profoundest thought has grown from the capacity of feeling. With the increase of brain and intelligence, bodily strength and skill have yielded in importance to mental characteristics. When natural selection took hold of the mind, the survival of the fittest meant not so much the survival of those with the most prognathous jaws, as of those with the sagacity and alertness to guard against danger and

provide for safety. And, indeed, the influence of natural selection on man becomes less in proportion as he exercises consciously his powers for definite ends. When men unite for a common object, they may gain in a day what might not be brought about by natural selection in a century, if ever. They prevent, too, sacrifices sure to occur when it is mere strife of the strong against the weak.

How often is Christianity in a general way put forth as a panacea for all human ills. "If the teachings of Christ were accepted and carried out the conflict between capital and labor would cease and all social evils would disappear. Absolute justice would reign supreme." It is safe for ministers, orthodox or heterodox, to preach to rich sinners in this style. Men are apt to accept a faith which allows them to fold their hands and await the coming of a better day: when all mankind shall have equally with them learned to love one another. They hear from the pulpit that when the love of God fills all hearts there will be no justice, and go on collecting usury and taking legal advantage of their fellows with the consciousness that the coming day will not seriously disturb their occupation. So long as the minister only prescribes Christianity as the remedy for industrial and social wrongs, the man who is absorbed in money making and is indifferent to the welfare of others, is undisturbed; it is only when his own practices are included among those that are pointedly criticized, or when some evil which helps to increase his wealth is singled out for condemnation, that he becomes uneasy, and by his expression gives the minister a hint that the men whose money chiefly supports the pulpit and runs the church do not wish to pay for such preaching.

Through thoughtlessness or inexperience some investigators as well as some Spiritualists cause contributors to THE JOURNAL much annoyance and even distress, by hunting them down and plying them with requests for sittings in some cases, and with irrelevant or untimely questions in others. The contributing of a valuable experience, whether by a sensitive or researcher does not thereby warrant the invasion of the contributor's privacy and time. Nor does it invite the public to seek out and canvass the subject matter of the contribution with the contributor's relatives and personal friends who in many cases and for various reasons are sure to take offense, thereby causing the writer embarrassment. Should an article impel a reader to seek a personal interview or answers to questions, let the writer first be approached in a polite and considerate manner by letter in care of THE JOURNAL; and let the public understand that the contributor has forfeited none of the rights of a private citizen by appearing in print. THE JOURNAL is moved to speak of this just now by a case where great annoyance has been caused a worthy woman and excellent medium, by the impetuous and persistent efforts of curiosity hunters and ravenous seekers of psychical experiences.

On August 5th John and Isabella Beecher Hooker celebrated their golden wedding anniversary at their home in Hartford, Conn. Mr. Hooker has long been known as a reformer, as well as a lawyer of ability and learning who has prepared the reports of the supreme court of Connecticut for more than a quarter of a century. Mrs. Hooker, now in her seventieth year, continues with unabated interest in the reformatory work which has made her name known throughout the land. She was, like her brother, Henry Ward Beecher, brought up strictly in the doctrines of the Congregational church, but many years ago she became a Spiritualist and has since been deeply interested in the phenomena, philosophy and progress of Spiritualism. Her husband has been in sympathy with her in the work she has done. The gathering at the Hooker homestead on the 5th inst. was a great and important one. THE JOURNAL offers congratulations to Mr. and Mrs. Hooker, upon the fiftieth anniversary of their marriage, with the wish that many more anniversaries of the happy event may come before they are called to the higher life.



WOMAN THEN AND NOW IN THE CHURCH.

By XYZOMMA.

Significant and even symbolical is the war of words still raging over Calderon's suddenly famous painting of the "Renunciation of St. Elizabeth of Hungary." The very depths of the *odium theologicum* are dredged for the weapons of this religio-historical polemic. Yet no one seems as yet to have touched the core of the controversy. The picture may or may not be true to history in the persons of the Hungarian saint, and of her priestly persecutor, Conrad of Marburg; but the vivid flesh-tint of truth is there in the case of every woman in every day who ever submitted to the yoke and the lash of inquisitorial priestcraft. Elizabeth is but a type. Let us see of what she is a type.

Dietrich's "Life of St. Elizabeth," as translated into English by the Jesuit Clarke, has this passage.

"During Passion-tide the hand-maid of Christ [St. Elizabeth] was in a certain town belonging to her, in which there dwelt the Brothers Minors, whom she had placed there. But on Good Friday, when the altars were all bare in honor of the Mystery and in memory of the Savior hanging bare for us upon the bare cross, in presence of Master Conrad and some of the aforesaid brothers, she laid her sacred hands in a certain chapel upon the bare altar, and renounced her own will, her parents, children and relations, and all such pomps, in imitation of Christ; and she altogether despoiled and stripped herself bare, that thus stripped bare she might follow with steps of poverty and charity him who had stripped himself bare."

This famous historical scene is that upon which the artist has seized to paint a terribly telling picture of Zolaesque realism, taking Dietrich's words to the letter. It is simply awful—the wickedness, woe and anguish of the ordeal are unspeakable. A dark chapel, through which light only struggles to enter past a ghastly crucifixion; a naked altar, before which kneels and clings a naked woman whose head is bowed in an agony of shame, and whose clothes, just stripped off, make a heap near her feet, behind her two of her nuns in rapt adoration of the unholy sacrifice; and overshadowing all, the ghastly ghoul, her confessor and the vampire of her chastity, who devised with diabolical ingenuity and enforced with priestly authority this supreme outrage on decency, stands Conrad of Marburg in his black robes, with a leathery visage and vulturish beak, coolly surveying the iniquity he has wrought. The scene is complete. If I read it aright, the "Renunciation of St. Elizabeth" means: "The devil's success in tempting womanhood in the name of Christ."

Great as is the artistic power of the piece, this merit is thrown into the background by the fierce and furious fore-front of the historico-religious controversy that instantly followed the exhibition of the canvas. Great names and titles entered the arena. The Jesuit father, Clarke, was furious. Speaking in some sort as the church's sounding-post, he attacks the artist with the veritable virus of a true churchman, and vehemently vociferates that the Latin words he translated "stripped" and "naked" were figurative expressions, not to be taken literally. "Mr. Calderon" says the reverend Jesuit, "has painted a picture which is grossly insulting to a queen and a saint, representing her, as it does, as guilty of an act of indecency from which any woman of ordinary modesty would shrink in disgust. He has been guilty of an historical blunder and of a cruel calumny on Conrad of Marburg, the spiritual advisor of the saint, a man of high virtue and spotless reputation."

Enough! When a Jesuit nowadays mounts that sort of a rhetorical riding-horse we know what his fate will be—to be unhorsed at the first tilt against the lance of history in all matters touching inquisitorial infamies and iniquities. The storm broke

with but a feint of preliminary muttering into the full thunder of the *Times*—and that is a newspaper to make itself heard even when the Vatican is rumbling with all its might. The redoubtable Huxley, whom years have not yet spoiled for a fight—who in fact is always spoiling for such a fight as this promised to be, leaped into the ring with a club labeled "History," and proceeded with that weapon to beat it into Father Clarke's head what sort of a man was Conrad of Marburg.

Says the professor, referring to Elizabeth of Hungary and her maids: "Stripped to their shifts they were well whipped. This was the penance which that man of high virtue and spotless reputation, thought fit to inflict on Elizabeth and her maids, thereby shocking the obtuse sense of decency of his contemporaries, as much as he outraged their sense of justice by the hideous brutality of his proceedings as a witch-finder and inquisitor. It was of this 'man of high virtue and spotless reputation' that the Archbishop of Mainz wrote to the pope: 'he believed every false witness, refused legal defence to every one, however noble; the accused was obliged to confess that he was a heretic, that he had touched a toad or kissed some naked man or monster.' If the unfortunate wretch who fell into his hands protested his innocence, he was immediately burned."

As the fray more furious grew and faster, the arsenal of history was found full of ammunition to fire at the silly Jesuit who had given his whole case away by eulogizing a beastly bigot of the Dark Ages, this first German inquisitor, of whom we are glad to learn from the historian Mosheim "was sacrificed to the vengeance of the public which his incredible barbarities had raised to a dreadful degree of vehemence and fury." In Wirth we may read further of Conrad as follows:

"That malignant fanatic, the predicator monk, Conrad of Marburg, has gone so far in his brutality as to strike the pious Princess [St. Elizabeth] in the face, and to scourge her till the blood ran. . . . Having received full powers from Pope Gregory IX. for the conversion and punishment of heretics, Conrad began a truly insane persecution of liberal-minded persons. . . . If any one who had been accused asserted his innocence, he was at once, without a defence being allowed, condemned to be burnt at the stake; and their sentence was immediately carried out on the spot, no right of appeal being granted. Accusation, examination, sentence and execution all occurred on one and the same day."

Father Clarke, in face of all this and much more to the same effect, endeavored to hold his own, and Prof. Huxley returned to the attack. "The virtuous Conrad" says Huxley "not content with occasionally boxing the Landgravine's ears, proceeded to more effectual methods of mortifying his penitent's flesh. Under the director's personal superintendence a sturdy brother scourged the poor woman's bare back, while Conrad furnished an accompaniment to the performance by signing the Miserere."

As Karl Blind puts it, a member of the Society of Jesus is consistent in upholding Conrad's "high virtue and spotless reputation." The rules of his order oblige him to lie in the service of Christ, to the greater glory of God—and I may add, to the shame of the envious devil. Not long ago, the French Jesuit, Louis Veillot declared of John Huss and Martin Luther that the only pity was that Huss was burned so late and Luther was not burned at all. We heard some parallel sentiments on the occasion of the late Bruno celebration in Rome; and it is only some months since a Roman Catholic newspaper of the United States loudly sighed for the bygone days of the Inquisition.

Small matter then, whether the Latin "*nuda*" and the English "naked" were said of women physically or metaphorically. Small question whether Calderon's canvas is a picture of a naked historical fact, or of a terribly undisguised historical truth. Every woman who goes into the confessional lays bare her heart—and what does the rest signify, after that? A queen is flogged on her bare back till the blood runs, and a priest sings the Miserere with the subtle sarcasm of

the serpent. A queen kneels nude at the altar of God—for what? For a spectacle on which a priest gloats. For nothing else—for, look you, that altar, too is despoiled and stripped," like the woman who kneels before it in such piteous humiliation, and with her modesty renounced renounces also "her own will, her parents, children and relations, all such pomps in imitation of Christ"—as the voracious historian relates with fervor.

Let women ponder the pathos of this picture, and remember that the church is infallible, unchanging, eternal as the hills of Rome. Calderon's canvas is as wide as the world, and its color as fadeless as history. He painted the church as it was then, is now, and ever will be so long as woman takes the attitude, actually or figuratively of Elizabeth of Hungary. Let the symbolism stand, an awful warning, till woman learns to say to this church in the language of her Lord, "Get thee behind me, Satan."

TRAFALGAR-SQUARE, LONDON.

"A QUESTION OF METHODS?"

By F. H. BEMIS.

Referring to the editorial in THE JOURNAL under the above heading, published in the issue of July 18th, I cannot but think the question is pertinent and important. Genuine Spiritualism has nothing to gain by such vicious methods—through counterfeit phenomena or vindictive assaults upon its antagonists. To a calm and reflective mind the proposition is so apparent, it seems amazing that any should doubt it. To all candid and patient investigators, Spiritualism is rich in abundant demonstrative evidence. It does not rest upon sham and pretense. A fraudulent phenomenon adds no more to the wealth of that evidence than a counterfeit coin to the value of a country's currency; and it seems a pity that it should be deemed necessary to so affirm. It is commonplace to assert that a country's currency, with no safeguards against counterfeits, might become practically worthless as a circulating medium. So with no safeguards thrown around genuine mediumship, its phenomena, like genuine coin, become indistinguishable from the base and the spurious. Just so long as the fakirs and sharks who follow in the wake of Spiritualism are tolerated and encouraged, we must not blame investigators if they are unable to distinguish the true from the false in such medley and confusion. How long before Spiritualists will come to understand that it is poorly serving the cause they profess to love, to seek to propagate it by such unworthy methods?

A Talmage rants against Spiritualism and Spiritualists—a spiritualistic organ forthwith teems with villification and abuse against ministers of the gospel. It seeks to fire the passions of its devotees with hatred and revenge. It appeals to Spiritualists for patronage—on the ground that it is to become a conduit of moral filth—a vehicle of scandal and uncleanness.

I submit, it is not complimentary to the ethical culture of Spiritualists to assume that they seek or thrive upon any such unsavory offal. In round numbers there are in the aggregate, not less than 110,000 ministers of the various religious sects in the United States. It is not pretended that they are not fallible and human; or that they are not liable to err. Is it any wonder that some of them should go wrong, say one in 110; that would make a thousand. As the result of a similar gleaning, covering a period of six years, a Mr. — publishes a catalogue of the crimes of preachers, involving less than 800—not a very large proportion of the 110,000. So let us believe human nature is not wholly depraved. All are not Talmages, all are not vile. Why, then, this wholesale abuse of a class because one out of 110 goes wrong? Why seek to inspire and encourage hatred for persons and things, dear to millions of human hearts? When will Spiritualists themselves learn to be more spiritual—to seek to bring their own lives into divine accord with those eternal spiritual laws, which have been recognized by the seers and prophets of all ages? It is as true now as of old, that evil cannot be successfully resisted with evil. Hate can-

not be overcome by hating, or vilification by reviling. This law is symbolized in Nature, who showers her blessings alike upon the evil and the good. Let Spiritualists never forget the words of an ancient seer, that though they speak with the tongues of men and of angels, and have not charity, they are but sounding brass and a tinkling cymbal. In conclusion, let me call the reader's attention to that sublime utterance of him who spoke with "the tongues of angels" as well as of men.

"Love suffereth long and is kind;
Love envieth not,
Love vaunteth not itself, is not puffed up,
Doth not behave itself unseemly,
Seeketh not her own,
Is not easily provoked,
Thinketh no evil.
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things."

MEADVILLE, PA.

"THE PROFESSOR'S LETTERS."

BY ELLEN M. MITCHELL.

That we are not wholly immersed in the external and material, is evident from our literature. Nay, it would seem as if we were in the beginning of a new spiritual renaissance, from the character of the books that excite most attention and interest. Among these is a little volume recently issued by Roberts Brothers, that will prove most helpful to all earnest souls who are seeking higher truth. It is entitled "The Professor's Letters," and in a brief preface we are told how these letters came to be printed. They were written by Theophilus Parsons to a young girl, who thought it was selfish not to share the wise thoughts with others, and so asked and obtained permission to publish them. On one condition, however, that she should select and arrange the material, re-writing and adding whatever thoughts were suggested during this work. She therefore obediently made slight changes and additions, but the letters in substance are the Professor's letters.

Professor Parsons is a Swedenborgian and the truths he utters are colored by his religious belief. But they are truths that are universal. He begins by rejoicing that his young friend is at last ready to welcome the new light that he will so gladly share with her, that she desires to learn more of the doctrine of Swedenborg. He tells her that God gives to men the power of active and voluntary working with him, that they may share, in their finite way, the infinite happiness he finds in his infinite work.

The key to the whole problem of being, the reconciliation of human suffering with omnipotent love, he finds in Swedenborg's doctrine; that human life is God's own life, given to man to be his own, his selfhood, himself. "Man is not an imperfect fragment of God, but has his own personal individuality; and can forever co-work with God in building up his own happiness, and work so of himself, of himself but from God; in freedom and in power and in consciousness of self-existing power—not self-denied power, but self-existing by God's gift."

It is God's wisdom that flows into our understanding there to become our thought, knowledge and truth; it is God's love that flows into our will, there to become all the love and affection that is in us. Infinite wisdom is one with infinite love, and he in whom it is desires to give it to us as largely and as fully as possible. Wisdom tells us we cannot wish too eagerly, strive too earnestly, hope too passionately for that good thing which will change our inward condition.

The essence of love is freedom. If man's love be free, he must be free to love what he will, the Lord his God, or himself; to love his neighbor for his neighbor's sake, or for selfish gain and enjoyment. "The free man does not walk as one whom Omnipotence constrains to go aright, but as one to whom light is given to ways of peace, and strength given to walk therein." Heaven is the certainty of choosing good, and yet making the choice in freedom.

Evil results from the abuse of freedom; the possi-

bility was necessary, but not the reality, not the abuse itself. Nothing can happen to us that will lift us from where it found us, unless we will that it should. It may bring us to a condition in which it is easier for us to yield voluntarily to spiritual influences, but the question still remains, whether we will profit by it. God seeks to lead us without compulsion to a more full, unperverted reception of his own life in our freedom. "He is most like his Creator who loves as he loves, who is like him in freedom, and, in the consciousness of a distinct personality, constantly exerts that love in the activities which it prompts." If his progress in good, in love, and in happiness, were to end in absorption into his Creator, what would this be but the extinction of his personality, the annihilation of his freedom as a spiritual being.

All influences from heaven seek to give freedom and not to take it away. "No conceivable happiness can be compared with that of the man who by his own act, not in independence of God, but in a free and voluntary co-operation with God, chooses a life which will bring him nearer and yet nearer to the likeness of his Father." Swedenborg says that love is the desire that what is one's own should be the other's. It cannot be in its freedom, and its fullness, and its entire happiness, unless it be returned. All the happiness of human life rests upon mutuality of love, and the best happiness of heaven can have no other foundation. From a true love to God springs all love of goodness, and therefore all happiness. But we must know and love him as our Father; and what can be more plain than that we can have no such love except for a person?

Science tells us that the impelling force of the universe is one. Religion tells us that the impelling force of this force is love—that this force itself, and all forces, are but forms, clothing, instruments of love. Nothing can happen as the effect of any other primal force, because there is no such other. The time will come when the science of the external will be utilized for spiritual truth; for all of it, to its minutest details, will be found to be only the embodiment and expression of that truth.

"In God, love is infinite and perfect, and because both are perfect, both are one. And as love and wisdom are one in the Lord, so would we have them one in ourselves. We can see this but dimly in this life. We can see, however, that justice which knew not mercy would be hard, severe and implacable; and that mercy which quite refused to listen to justice, would be mistaken and blind, and most mischievous. We can see then that justice is most nearly perfect and most beneficial when it remembers mercy, and that mercy is most useful and safe when it is most just."

I have selected a few of the helpful thoughts that are to be found in this little volume with the hope that my readers will be led to the volume itself, whose every page is full of inspiration. I will close with a final quotation, the closing sentences of the book. "We cannot serve God and mammon; and by mammon is here meant not merely gross and external worldliness, but all looking to the external as the source and means of happiness rather than to the internal. So far as we can resolutely give ourselves up to the work of cultivating within ourselves, with all the help he gives us, that condition which seeks only that we may become his instruments, looking only to our duty, leaving to God our happiness—only so far can we be sure that he will give us, through the long eternity which awaits us whatsoever will constitute those means which will best develop our minds and hearts, and give us through all changing states the constant joy of believing that we are becoming more and more his children."

REMINISCENCES.

BY MRS. J. M. STAATS.

CHAPTER X.

DO SPIRITS FORETELL EVENTS?

As very many were and are seeking mediums for purposes entirely connected with material and mundane affairs, much the same as though mediums were

fortune tellers, I have selected a few incidents that may be interesting, bearing as they do upon the question of our invisible friends having the power to see into the future and foretell events.

I believe it is an established fact that spirits do not regard time, and its flight as do mortals; frequent errors and much distrust of communications have occurred through this fact.

The following circumstance, which was puzzling to me, is a simple narrative; I have no doubt that a number of the early investigators will remember the parties: Mrs. Robert Tucker, an English lady, having lost her husband to whom she was devotedly attached, found after the settlement of his affairs that her income was too meagre to supply her wants, and possessed of a fine education she sought for and obtained a number of pupils to instruct as visiting teacher. After a long struggle with her faith, firmly welded by her early education, she threw off her belief in the Catholic church and became one of the most ardent supporters in her new found and firm belief in spirit presence. She had arranged to spend every Saturday morning alone with me, urging that no other party or parties should be allowed to interfere or trespass upon time devoted to her dear Robert. Mrs. Tucker was at that time settled in the family of Mr. Munson, a gentleman connected with the sale of Spiritualist books and papers. Both himself and wife were highly respected by the society, and Mrs. Tucker regarded her home as harmonious and permanent. At the close of our second interview which had been a very delightful one, Mrs. Tucker spoke of her home and surroundings, expressing great satisfaction; it was homelike and restful, and she was sure that her spirit husband found no difficulty in reaching her where all things were so peaceful. Addressing the spirit, she asked, "Robert, do you come when I am thinking of you?" Ans.—"Yes, but you will not stay there over a month longer." "Why, what reason have you for saying so?" Ans.—"I do not see you there." "Nonsense," said she, "this is not my husband, it is some undeveloped spirit come to vex me." The next and still another Saturday was made the same positive avowal of the spirit that she would not remain.

The fourth Saturday brought Mrs. Tucker to my home, as was her wont, in a fearful state of indignation and excitement. "I will not," said she, "resume further sittings with you; I cannot allow you to deceive me—nor will I encourage lying spirits, who, it is plain to see, have been attracted by you; see here, it is three weeks since you told me that I would not remain at Mr. Munson's. I will pay you for this morning as I had engaged your time." Remonstrance or explanation were alike vain; she held me responsible for the communication, and had not the slightest hesitancy in denouncing me as unreliable. I refused her proffered money, assured her that I did not regard the engagement as at all binding, having as she knew, broken my rule of keeping Saturday to myself, it being the day I usually spent with my own family.

The next Saturday at the usual hour Mrs. Tucker came to the front door; my maid answered the bell and to her surprise Mrs. Tucker would not enter, telling the girl that she wished to speak with me at the door. Answering her request I found her quite abject and crestfallen. She looked at me, her eyes filling with tears. "Robert was right," said she, "the scarlet fever has broken out in Mr. Munson's family. I shall be obliged to move as I cannot go to my pupils who are mostly young children; it would be wicked for me to expose them. Do you think Robert will forgive me for doubting him when he told me the truth? Will you forget and forgive my accusation?" I willingly granted her forgiveness; a thing I was happy to do in view of the fact that it was a victory for me whom she had made the scapegoat for her own hasty judgment. Why her husband did not give a reason for her removal I do not pretend to explain; when asked why he did not, he replied, "I only saw you going." I believe fourteen days are said to elapse before scarlet fever develops after exposure, whereas some twenty-three days had passed from the time of the first information of her going from Mr. M's house.

It was related by the late Horace H. Day that during his famous lawsuits at Washington, known as the Goodyear and Day patent suits, that Mr. Day had Mrs. Sweet, a very fine medium, in Washington; thus enabling him to be in constant communication with intelligences that would forestall all the movements of the opposing party, making it possible for him to check-mate said moves; much to the surprise and chagrin of the lawyers who began to accuse their confederates of treason. I know from Mr. Day that he regarded his success in the suit as due in great measure to the council of his spirit friends.

The late Daniel Webster, Mr. Day's lawyer, marvelled at the correctness of Mrs. Sweet's statements when under control, as did also the late Hon. Thomas A. Jenck's, of Rhode Island, whom it has been my pleasure to hear relate many wonderful things in this connection. For instance, Mr. Webster would say, "Inasmuch as our opponents intend to pursue such and such a course, we shall do thus and so" always hitting the fact as before given by Mrs. Sweet; which fact would be given before anything in the case had foreshadowed the tactics of the defendant. Mrs. Sweet was a very remarkable medium and a highly respectable lady, whose character and reputation were and ever have been above reproach. Horace H. Day was an early exponent of the spiritual cause, and generally aided its support in this city, being one of the few who enabled the Fox girls to give public and free sittings at a hall on Broadway, where their time was occupied in giving tests to all classes and kinds of curiosity seekers, many of whom became earnest believers in a subject which they had gone there to explode.

Doctor Stephen R. Kirby, one of the oldest and most respected homeopathic physicians in the state, having after thorough examination become convinced of the truth of the then new philosophy, had engaged an evening with me, desiring to bring with him two gentlemen friends. Dr. Kirby was a careful investigator, one of the few who was always passive and willing to take whatsoever came, much or little, the test with him being the quality. "If," said he, "one grain of truth is gained, however minute or simple, said grain is probably all that the seeker is able to digest and adapt to wholesome use." The two gentlemen accompanying the doctor were politicians, both having occupied important positions under the government. I sincerely regret that I am not at liberty to give the names. They were not introduced to me for the reason that the worn out test of a party being told their name by the spirit in communication with them was considered marvelous.

Waiting a few moments the older and most dignified of the three, after giving me a very searching glance, asked how my performance began? "Sit quietly," said the doctor, "and you will see." Again, said the gentleman addressing me, "Now, madam, if you possess the power of calling spirits from the vasty deep I wish you would call up my friend John C. Calhoun. He and I were life-long friends; and he, if any, certainly should come to me." I was glad he said "up." I had never located the great nullifier. Still no sound or movement indicative of an outside presence. The gentlemen were fine talkers, and at once began to relate some of the strange and unaccountable things which had taken place in their respective families. During their conversation my hand holding the pencil in a very peculiar manner; grasping it tightly as a stick straight up and going over the paper from right to left and vice versa, in a most erratic manner wrote the following: "For her's you! Mars William, Massa Calhoun can't come, old Cillie here to see you, don't you 'member old Cillie what use' to tote you? Didn't Cillie run wid you, honey, dat time you trow de mud over your mar's yellar shawl. Oh, Marse William! dem was happy days, so dey was, chile. Cillie come down to you, not up."

The party to whom it was addressed looked at it, turned it over and around, and remarked on its strange chirography—which was finally deciphered. The gentleman read and re-read this message, each time regarding it with more surprise and wonder.

Again looking at me, he remarked. "I came prepared to prove that you, madam, were deluded, I was sure that my friend, the doctor, was. I came with him thinking it my duty to expose you and show the utter nonsense of the whole thing." Still holding fast the paper, standing up to get a better light, he asked, "Madam, were you ever down in Tennessee?" I replied, "No, I have not crossed Mason and Dixon's line." Striking his communication with some force he remarked, "This settles it. I know there is not a person present who knew anything of my old nurse, Cillie, my father's house servant, owned and reared on my father's plantation. My mother made her an upper servant, taught her to read and write. I remember the circumstance narrated by her, the shawl was I think, a fine, embroidered crepe. Cillie did not like the servant who had placed the shawl there, and I do believe that she enjoyed my mischief, hoping to get Betty flogged for hanging it where it became such a target for my shots of mud. So temptingly near, I threw them with a stick from the bed of a creek, after the manner of a catapult spring. I must have been at least six years old. The shawl was ruined and, I remember, had to be taken to town and colored black—an omen, the darkies said, which boded something very bad to my mother; for all of which Betty was the cause."

My other guest who had silently enjoyed the test given asked if his father was present, and, if so would he give him a test of his identity? At this time, it being in the first year of James Buchanan's administration, we were having no outspoken trouble with the South; nothing at least which had prepared the north for the shock which came with such terrific force in the first shot at Sumpter. My guests were Democrats, highly pleased with Mr. Buchanan and quite sure of a safe and satisfactory control under Mr. Buchanan's wise cabinet. However, the gentleman had requested his father, who had written his name, to give his views on the "present political situation." Then was written: "My son, our nation is nearing a fearful ordeal, one in which much blood will flow, civil strife wherein brothers and friends will face each other in mortal combat. Much as it is to be deplored, I fear it is too late to avert—hence you must be ready to stand firm when called upon to defend home and honor. I am sitting in councils not far above nor yet distant; death has not decreased my interest nor lessened my love of country; be wise and remember that God rules." To this was affixed the name of his father. Like his friend the gentleman said, "I am perfectly satisfied that this is written by my father, this"—pointing to his communication—"is his style of expression, but I am at a loss to know the meaning; it looks like danger ahead. Will my father if still here explain?" Ans.—"Bide your time, watch the course of events; I can say no more." I never saw or heard of this gentleman afterwards save through the newspapers where I read of his deeds of valor in the terrible struggle which followed; bearing out all that his spirit father had foreshadowed. Thus in some way in the presence of causes, our invisible friends are enabled to tell results to us entirely unforeseen.

Still another instance wholly beyond my ken came in a very remarkable way, much to my surprise and mortification. Mr. Staats had a very dear friend then major, now colonel in the Eleventh Pennsylvania cavalry. This gentleman had long been in the habit of receiving communications from his father by letter when he was absent with his command. On this particular occasion of which I write, there had been a lull in the movements of the army of the Potomac, and apparently from want of proper facilities to push their forces the army of Lee had become as the North had vainly believed demoralized and weakened beyond recuperation; in fact it was a pause in the great conflict which the North regarded as the breaking of the backbone of the confederacy. One evening to my surprise the father of the major said to me, write. Accordingly taking the pencil and a sheet of foolscap I began writing; on and on went my helpless hand, driven by a force which stopped not nor stayed until eight pages of foolscap were written, signed by

the father of our major to be forwarded at once. Upon reading it we found it to be a description of the present position of the southern forces preparing for the famous raid of Stonewall Jackson through or up the Shenandoah valley; giving instructions as minutely as if the whole scene had been written by a recent eye witness. For a long time my husband and myself queried over this unsought and I may say unwelcome information. We perused our daily papers where we found not the slightest hint or clew to warrant from my own mind a reflex of the intelligence before me. I declared it to be nonsense and determined not to send it to the major. However my promise had been to send "hit or miss" all that came over the name subscribed, hence the document was forwarded.

Days passed into weeks and I began to blame myself for allowing the nonsense, so voluminous, ever to go from me. However one still Sabbath morning our ears were startled with the cry of "Extra Herald, got news of Stonewall Jackson raiding Shenandoah Valley." These familiar voices came in every street louder and stronger; they echoed each other. It is useless to say that an extra was bought and perused, and that a load was lifted from my spirit. The following morning papers gave fuller accounts; our invisible reporter was right in every particular, nor was this all. I was shown the paper with the communication intact after the close of the war. I also had the satisfaction of hearing from our friend, that the details described in his father's report, which our press had no means of gaining, were wholly and entirely correct.

As heretofore I have made no attempt at explanation as to how and why some things and not others are foretold. I shall be obliged to say I have not the remotest knowledge nor can I advance a solitary theory, which I can regard as a crystalized fact. I am simply telling the tale of my own experience in as simple a way as possible.

THE VALUE OF SPIRITUALISM.

In reply to the remark of Julian Hawthorne that "There are men who maintain that for one person whom such investigation [of Spiritualism] has helped, there are a dozen whom it has hindered," Mr. Stainton Moses in his paper, *Light*, makes the following clear and concise statements:

1. Spiritualism by its evidence of perpetuated existence after death (loosely called immortality) affords scientific demonstration of what has hitherto been mere matter of faith.
2. This investigation, with the meagre results already attained, is confessedly of paramount importance to man. No nobler subject, none of more vital and permanent interest to him, can engage his attention.
3. The results already obtained, conclusive as they are in our opinion, would have been far greater if the investigation had been conducted on reasonable principles and methods, and had not been hampered by popular prejudice, and impeded by the fact that it has been, until lately, largely in the hands of incompetent persons.
4. With these disadvantages Spiritualism has won an amount of attention, has commanded the acceptance of competent inquirers, and has secured for itself an influential position unparalleled in like time by any similar subject during the half century that it has been before the world.
5. In spite of all disadvantages accruing from faulty methods of investigations, from irrational enthusiasm, and from uncompromising opposition, there remains a body of evidence for the reality of its claims and a mass of spirit-teaching of a high, ethical, moral, and religious character, which has helped a considerable number of human beings to peace, trust, confidence, and strength, which they did not succeed in getting from any other source.
6. This has been affected by a realization of the truth that earthly life is a training school for a life that is to come, a continuation of the present existence, in which each soul takes of necessary consequence the place for which its acts and habits here have fitted it. Furthermore, by a realization of another truth, that each act bears its fruit and entails

its inevitable consequence from which none can escape, or compound for its results by any compact with another. Each soul must bear its own burden.

7. These cardinal teachings that spirits have given to us are not to be put aside by the fact that frivolous and insufficient tampering with the subject by flippant investigation through imperfectly developed mediums, has introduced into the inquiry an element of uncertainty owing to communications from undeveloped spirits. When inquiry is sane and sincere the results arrived at are practically uniform.

8. "For one person whom such investigation has helped there are a dozen whom it has hindered." If this be so, the methods of investigation and the investigators themselves have been at fault. Spiritualism is not an after-dinner plaything, and if treated as such is apt to entail results even more disastrous than Tranby Croft baccarat.

These propositions, to add no more, are susceptible of easy proof. That the outside critic misses his way in respect of this most perplexing and tangled subject is not to be wondered at. But a little study will convince an honest man, who will devote pains to the matter, that Spiritualism, in virtue of the nobility of its teachings, "has the promise of the life that now is as well as of that which is to come."

SPENCER'S PHILOSOPHY, MATERIALISM AND MONISM.*

By B. F. UNDERWOOD.

There is sectarianism in philosophy, or in what is assumed to be such, as well as in religion; and most people who are interested in philosophical problems deem it important to affix a label to every system, whether they understand it or not. A term is applied to a thinker, and it is often made to do duty in place of understanding his thought. The same label is often put upon thinkers whose views and methods are widely different. If a theory is advanced that is new or but very imperfectly understood, still it is labelled according to the first impression that some popular critic gives of it. Popular writers are almost invariably superficial. They do not penetrate beneath the surface. Their oracular utterances influence readers for the time only, and thinkers of great merit come finally to be appreciated, and their shallow labellers are forgotten. A not uncommon practice is to apply to a thinker some epithet like "atheist," "agnostic," "materialist," "infidel," and then to invest the word with a meaning that is at variance with the thought and character of the person thus maligned.

Herbert Spencer has been very commonly represented by his opponents as a materialist, notwithstanding the fact that in a number of his works he brings against materialism, as a philosophy, the most powerful arguments with which it has ever been opposed. In a recent letter to Dr. Janes, president of the Brooklyn Ethical Association, he wrote: "I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or to assign more conclusive proof than I have repeatedly done, as you know."

Spencer's position is that things in themselves are not perceived, yet that they correspond with perceptions. Between the mental and the external order there is congruity, but not resemblance. The objective existence is known only as it is symbolized, as we conceive it. It may not be in the least what we conceive it to be through our forms of perception and modes of thought. As for matter, we know it only as a series of phenomenal manifestations; and these we know only as states of consciousness, which we call color, sound, odor, resistance, extension, etc. All these words describe states of consciousness. All the qualities of matter are what they are by virtue of mind. All that we know directly is mind,—our own mind; the mind of others we know by inference. We can think of matter only in terms of mind, but mind we know only as a series of states of consciousness. The ultimate cause and basis of all phenomena, of

"the shows of things," of the effects produced in us by that which is manifested objectively as matter and force, and subjectively as feeling and thought, is unknown,—is Spencer's unknowable. This doctrine of the relativity of knowledge and the inscrutableness of the ultimate nature of things has been held by the greatest thinkers, including Kant.

Spencer's philosophy does not, as is popularly believed, teach that mind has been evolved from matter, but merely that in evolution the series of physical phenomena has been parallel with the psychical phenomena. The relation between the two classes of phenomena is one of concomitance, not a causal relation. With wonderful ability and ingenuity, Spencer has argued that the phenomena called consciousness are compounded of elementary feelings or psychical shocks, the ultimate units of consciousness. The series of phenomena known as consciousness corresponds with the physical phenomena which in the last analysis are resolved into simple pulsations of the atoms.

Mind and matter are manifestations under two different aspects of an unknowable reality which cannot be formulated in the terms of one or the other, since both relate to the characteristics of conditioned existence. The "substance of mind"—that which underlies mental phenomena—cannot be identified with matter; it cannot be identified with a series of conscious states: it is the same that underlies force and matter,—the unknowable.

But Mr. Spencer's "First Principles" contains some passages which are liable to mislead one who is not acquainted with his philosophy as to his real meaning; for instance, the following quoted from page 217 of the work mentioned:—

"Various classes of facts thus unite to prove that the law of metamorphosis which holds among the physical forces holds equally between them and the mental forces. Those modes of the unknowable which we call motion, heat, light, chemical affinity, etc., are alike transformable into each other and into those modes of the unknowable which we distinguish as sensation, emotion, thought, these in their terms being directly or indirectly retransformable into the original shapes. How this metamorphosis takes place, how a force existing as motion, heat, or light, can become a mode of consciousness, how it is possible for aerial vibrations to generate the sensation we call sound, or for the forces liberated by chemical changes in the brain to give rise to emotion,—these are mysteries which it is impossible to fathom."

Now heat, light, chemical affinity, etc., are not transformable into sensation, emotion, thought; and Mr. Spencer does not mean to convey any such conception. Wave motions of molecules in the brain may be changed from one wave of motion to another; but no kind of molecular motion can be converted into sensation and thought, which are subjective states, and not objective activities. As Mr. John Fiske, who has written very clearly on this subject, says, in one of his works, whatever goes into organism any way as physical force must come out as physical force. Every change that it may undergo must be accounted for in the terms of physical force, or else the requirements of the law of the conservation of energy is not met.

Spencer's statements about the transformation of modes of physical force into feeling, emotion, and thought, should be interpreted to mean only the relationship between those modes and the nerve changes which accompany feeling, emotion and thought. All who understand the drift of Spencer's philosophy will have no difficulty in making allowance for inaccuracy or incompleteness of expression, in seeing that in such passages as the one I have quoted Mr. Spencer means only the correlation and transformability of the physical modes of motion—those of the brain and nervous system, which are concomitants of thought—with all other modes of motion, such as heat, chemical affinity, etc. To those who are not familiar with Mr. Spencer's philosophy such passages must seem to have materialistic implications, and they furnish occasion for unintentional misrepresentation of his thought.

Mr. Spencer's philosophy is monistic, not dualistic. But we hear of monism in these days, as though the word stood for a distinct system of philosophy, definitely wrought out. Monism—from the Greek *monos*—single, alone—is the conception that all phenomena have a common basis, that underlying them all is one common principle. According to monism, the universe and life, as Strauss says, are constructed of one block. The monistic conception is the antithesis of the various forms of dualism, such as that of Des-

cartes, who assumed an extended substance, devoid of thought, and an unextended thinking substance, in opposition to all systems that have recourse to a plurality of principles to explain mental and physical phenomena. But monism is a very general term, and it may stand for numerous theories that differ widely, agreeing only in the single principle theory as opposed to dualism. There is the monism of Spinoza, which identifies God and Nature in an absolute substance, possessing, with many attributes unknown to us, both thought and extension; Schelling's monistic system of transcendentalism; Hegel's monism of self-evolving logical reason; Hartmann's monism of unconscious, transcendental will logically evolving the world; and the idealist monism of W. K. Clifford, who argued that the universe consists entirely of mind-stuff, that that which is extended to the mind and is represented as matter is mind-stuff—in other words, that matter is the mental picture and mind-stuff is the reality represented, the ultimate, while matter is only phenomenal. Clifford's ultimate mind is mind-stuff, out of which the complex forms of thought and feeling are built up. In this ingenious theory, which has been so often and so erroneously labelled materialism, the hypothetical atom of mind-stuff corresponds to the hypothetical atom of matter, only the mind-stuff atom is the ultimate fact and the material atom is the phenomenon. Clifford saw the insufficiency of the old materialistic theory, and his speculations indicate the tendency to interpret phenomena in terms of mind rather than in terms of matter. Different from Clifford's monism is that of the German naturalist, Haeckel, which assumes the eternity of the material atoms and invests every one of them with sensation and volition, pleasure and pain, desire and aversion, which properties, aggregating parallel to combinations of material particles, form the complex souls, corresponding with the complex structures of animals and of men. Then we have the monism of George Henry Lewis, a psycho-physical monism, which instead of making consciousness and brain motion convertible into each other, assumes that consciousness is the subjective aspect of the same fact of which brain motion is the objective aspect.

The monism of Bain teaches that physical and mental phenomena are the properties of one substance,—a double-faced unity." The monism of Spencer sees in mental and physical phenomena but different modes of inscrutable power, of which matter and force are symbolic representations. Monotheism, which ascribes all phenomena to one supreme creative first cause, is monism, and a system so different from this as materialism, which makes matter the ultimate basis of all phenomena, and mind an outcome of material organization, is not less monistic. Count Goblet d'Alviella, in his "Contemporary Evolution of Religious Thought," refers to "monistic solutions, in which mind is looked upon as the property or manifestation of matter (materialism), where matter is made the outcome of mind (Spiritualism), or, in the third place where mind and matter are taken to be the opposite of one and the same mysterious reality (monism proper)." This last form of ("monism proper") is that of Spencer, and perhaps the most widely accepted to-day among the great thinkers of the world.

A word that covers so many and such contradictory theories and conceptions has no value as the name of a system of thought. Yet it means something definite when used to express the unity of the cosmos, despite the infinite variety of physical and mental phenomena. "The universal spirit," says Goethe, "dwells within and not without." "The universal spirit," though divided like the billows, is united like the sea, constituting from everlasting to everlasting an unbroken unity, while manifesting a wonderful wealth and diversity of form. The farthest stars are connected with our planet, and the remotest ages are related to the present. There is

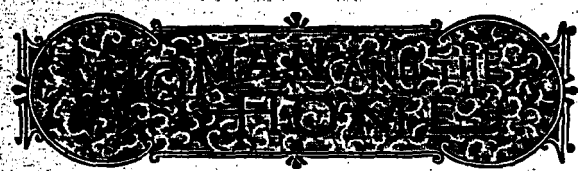
"A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things."

Dr. Ewald Hering says, "Materialism explains consciousness as a result of matter, idealism takes the opposite view, and from a third position one might propound the identity of spirit and matter." That is, Hering holds that the two are different aspects of the same underlying reality. In this sense, Prof. Max Müller says: "Matter and spirit are correlative, but they are not interchangeable terms. In the true sense, spirit is a name for the universal subject, matter for the universal object."

To those who insist that we must think of the ultimate universal power as a personality I ask, is it possible to do so without conceiving it as circumscribed like ourselves? "Belief in the personality of God is a theologic cramp," says Emerson. "A personal God is not thinkable consistently with philosophical ideas" observes Fichte. Yet in the language of poetry we may speak of the Infinite One,

"Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,"

*An address given at the Princess Opera House, Chicago, Sunday evening, June 27, 1891.



OH! WHO WILL ROCK THE CRADLE?

"Oh! who will rock the cradle, when
The women go out voting?"
Is the old saw we daily hear
The average men all quoting.
And this, the answer I would give,
While warm the question waxes,
The one who did the rocking when
The women paid their taxes.

Rock the cradle, keep it up,
Rock the public's baby;
Mother is for equal rights,
Father also—maybe.

When women leave their families
For charitable working;
Who chides them for their waste of time,
Or household duties shirking?
"Though they should spend a week or more
At fairs or supper tables;
Do anxious men rise up and ask:
"Oh! who doth rock the cradles?"

Rock the cradle, etc., etc.

He most condemns the suffragists,
And for excuse is looking,
Whose wife goes out to earn their bread,
By sewing, washing, cooking.
She toils, while he gets drunk and votes,
And seeks the gambling table—
While they're both gone, I wonder who
Stays home to rock the cradle?

Rock the cradle, etc., etc.

The hand that rocks the cradle, when
The women dressed so gaily,
Go out to luncheons, clubs and balls,
Or some amusement daily;
Or when their studies they pursue,
Or bend o'er artist's pallet,
Or draw or play; can rock again,
When women cast their ballot.

Rock the cradle, etc., etc.

—AMARALA MARTIN.

A censure is always a painful thing—to the censured. Occasionally it is painful to the one who administers the reproof, but this does not always follow, writes H. M. K. in the *Inter Ocean*. Children are always deeply mortified over punishment publicly inflicted, or they may have been punished in that way until their sensibilities have become blunted. In this case irreparable evil has been done, and the man or woman who has had a hand in the hardening process has much to answer for. The teacher who stands pupils on the floor or makes them sit where they are conspicuous objects of reproach is blindly ignorant of the highest duty of her profession and should be retired from service. The moment a boy is thus distinguished for bad behavior he is placed under ban, and the old proverb of giving a dog a bad name finds an application. There are parents who habitually rebuke their children in the presence of guests, and the rebuke is sometimes followed by sterner means of discipline. The writer recalls an instance of this sort which, though it occurred years ago, is still a vivid and unpleasant memory. One of the children, a little girl of five or six, for some unaccountable reason was seized with a fit of crying. She refused to tell what ailed her, and would not be consoled. She was reprimanded and punished repeatedly and finally carried away in disgrace and put to bed. The disciplining was administered before the guests, and it is quite probable that they suffered far more keenly than the whipped child. At any rate, the experience extinguished the last desire to continue the acquaintance of the parents, which had that fate known as "dying a lingering death." Reprimanding servants before strangers or before guests, however familiar friends they may be, is another unpardonable offense against good breeding. Though the cook may make havoc with the dinner, the waiter deluge the hostess' best gown with soup, and kindred evils befall, these are ills to be borne in silence, until leisure and privacy afford the proper opportunity to "talk it over."

A woman writes: During the honeymoon he [her husband] had lots of money (most men do then), and I never knew of nor saw nor heard of expenses. When we got back we went to boarding (another mistake), so I had no housekeeping expenses. Of course I had an awful lot of clothes, bride-like (I have never had half as many since and never expect to again), so our money arrangements went swimmingly. My share

of them was to the extent of occasional matinee tickets, soda water, car fare, etc. The only account George wanted of the way I spent it then was a kiss. "But things changed. We outgrew the honeymoon period, went to housekeeping and 'settled down.' Then I began to feel the annoyance of dependence, and every-day dependence, too, for I had no allowance. It grew worse and worse. I actually thought George was getting stingy and selfish and grasping, and he thought I was likewise selfish and extravagant. Every day at breakfast I asked for "some money please," and he demanded "What for? What became of that \$15 I gave you last week? Humpf! You must have been going to the matinee a good deal lately or buying new clothes." It got so finally I could stand it no longer. What did I do? I went down quietly and got a position as stenographer. I used to be an expert before I was married, you know. The morning I was to begin work I walked in to breakfast with my hat on. "Where are you going so early, my dear?" said hubby, sweetly—so sweetly that my heart misgave me in the bomb I was about to spring on him. But I sprung it, for I thought of the way I had economized. I put the case before him, fairly, of my much-felt dependence and consequent humiliation, and of my finally deciding to go to work for myself again. George came to his senses, and—well, the outcome was delightful. I now get such a per cent of George's wages monthly, and I keep an account book (which usually balances, even though I am a woman) and we both have comfort, confidence and peace. And the "other man" had to get another stenographer. I didn't fill that position."

TRANSITION OF PROF. NATHAN DYE.

Another tried and true Spiritualist and friend of THE JOURNAL has finished his mortal mission and gone to join his beloved wife and other dear ones. The music of the celestial spheres must have taken on a sweeter tone since Friday night of last week when this veteran musician and genial soul joined the angelic hosts. To live on earth to the age of eighty-three, and to carry light and happiness into thousands of homes was the fortunate lot of Brother Dye. No visitor to THE JOURNAL office was ever more welcome than this good man. Prof. Dye saw Chicago grow from a straggling provincial town to a metropolis of a million and a quarter people. He had as wide a personal acquaintance as any man in the city; and thousands of his pupils in music are scattered over the world blessing him for his faithful instruction and kindly helpfulness. The funeral service of the worthy brother was held on Sunday last at Central Music Hall; Rev. T. G. Milsted, Unitarian, assisted by Mrs. Emma Jay Bullene conducted the exercises, and the Weber Quartet furnished the music. The house was well filled with the "dead musician's" old pupils, friends and political co-workers. The Tippecanoe Club, wearing badges, to the number of sixty or more attended to pay respect and take a last look of the beloved face of one of the most honored members.

It was Prof. Dye's wish that his faith in Spiritualism should be avowed as frankly at his funeral as it had been by him during his earthly career. In eloquent terms and with the melting pathos of a loving friend Mrs. Bullene complied with his wishes. Her words sank deep into the hearts of many who never before heard a Spiritualist discourse. The *Chicago Tribune* in an editorial on Saturday last thus speaks of our friend:

"The death of Prof. Nathan Dye, the venerable music-teacher, removes a familiar figure from our busy streets and severs one of the oldest links connecting the music of the present with that of the past in Chicago. At the time of his death he was the oldest music-teacher in the city. His whole active life was devoted to that profession and over forty of its long years to instruction here. There was hardly a prominent bank or business house in this city where

Prof. Dye on entering would not be greeted by some of his old pupils now engaged in active business, while hundreds more of the mothers and daughters in our prominent homes owe their knowledge of the art to the kindly, gentle old teacher. He had fitted some for the stage and many for the choirs, but the largest share of his work was done for music in the home. His distinguishing trait was for his love for his profession. He was as earnest and enthusiastic in his love as he was free from jealousies in his work. In his private life he was greatly beloved and his sunny, cheery nature commended him to all with whom he came in contact. The news of his death will bring sorrow to a host of his friends and old pupils. As one of the pioneers of music in Chicago it is to be hoped his last resting-place may be marked with some fitting memorial."

WORLD'S FAIR IN MINIATURE.

Phillipson Brothers' miniature World's Fair modeled by architect Monshausen was thrown open on Monday night for exhibition to invited guests. A large array of leading people were present. The show is in the old Exposition Building on the Lake Front. The first view is one that would be got at an elevation of 300 feet, the next at 800 feet and the last at 1,050 feet. Colored effects and tiny electric lights add to the sight.

The first impression that a visitor gets on looking at this beautiful model is that the Exposition is to cover an enormous territory. The model is accurately constructed, the scale being one-eighth of an inch to the lineal foot. As the model is eighty feet in length by thirty-six feet in width it means that the great Fair will be 7,680 feet in length by 3,446 feet in breadth, or will cover 26,465,280 square feet.

The buildings that are now shown in the model are the Fisheries Building, the Woman's Building, Horticultural and Transportation Buildings, the Mining and Electrical Buildings, the Administration Building, and the Agricultural Hall and Palace of Mechanical Arts.

The buildings and grounds of the model were lighted with tiny incandescent lights, and the waterways and bridges added greatly to the beautiful effect. If the great Exposition looks as well in proportion on its magnificent scale the visitors from all over the world can have nothing but praise for it. The exhibit is to be permanent and will be both entertaining and instructive.

The enterprising *Chicago Daily News* has a Fresh Air Fund to which all are given a chance to contribute, much or little, dollars or dimes, according to their ability or liberality. The money may be dropped into the Children's Charity Globe or sent to the *Daily News* office, 123 Fifth Avenue, Chicago. The *Daily News* guarantees to send for two weeks into some pleasant country home within 150 miles of Chicago, one girl or boy, sewing or shop-girl, or mother with her infant, for every two dollars received for the purpose. No salaries are paid to any of the officials connected with the Fund. The *News* in fact defrays the entire cost of the management of the office work, and every dollar received is applied in full for the purpose intended. It secures invitations from its subscribers who live in country places, and the railroads charge half rates. Commissioners of the *News* select the guests, purchase tickets, see that the parties are given in charge of railway officials on the proper trains, that they are received on arrival, and safely returned to their homes. A most worthy and useful charity to which all should contribute who can, even if the amount that can be spared for the purpose

is but a dime. But those who are able should send checks of \$5.00 or more payable to Victor F. Lawson.

The Delphos, Kansas, Campmeeting, which begins its twelfth session this week, bids fair to be the most interesting and successful so far held. The platform will be devoted to instructive work calculated to produce spiritual and intellectual growth, rather than to psycho-pyrotechnics and mental jugglery such as are sometimes depended on in camps elsewhere to attract the crowd. The program is printed and may be had by addressing Mr. I. N. Richardson, Cor. Sec., care Spiritualists Campmeeting, Delphos, Kansas. Dr. De Buch-ananne is chairman of committee on speakers and mediums; and that indefatigable worker, Mr. Joy Blanchard is president of the Society.

Dr. Joseph Beals, President of Lake Pleasant Spiritualist Camp, writes that the meeting has opened auspiciously, more people being present than usual, and a prospect of an unusually interesting month. Lake Pleasant is in Franklin County, Mass., on the Fitchburg Railroad, "Hoosac Tunnel Route." It is one of the best places in the country to recruit one's health. The fine mineral springs, pure air perfumed by the pines, and a superior hotel table make a combination most attractive to invalids and those suffering from overwork.

A DOG THAT IS A MIND-READER.

Speaking of cats and dogs reminds me of Rags, the favored companion of a lady well known in artistic and literary circles. Whether Rags believes in godliness is not known, but he certainly does not value cleanliness, for whenever his mistress makes preparations for his bath Rags condenses himself into the smallest ball of flesh and hair and hides away in a dark corner. He has learned to associate with the dreaded operation a certain blue-checked gingham apron which his mistress always dons, and whenever that is taken from the drawer Rags bolts.

A few days ago Rags and his mistress were walking on Broadway, and the latter having noticed several well-groomed pugs and poodles, thought: "Rags must have a bath when I go home." "Ah, indeed! Will we?" quoth Rags to himself. "We'll see about that." And when they returned, without waiting to have his harness unbuckled—usually his first request after a walk—he fled away from his mistress, condensed himself rapidly and effectually and was soon ensconced behind a lounge, from which he could peep from time to time.

"Now I am safe," thought Rags. "What fun it will be to watch her put on the apron, draw the water and fetch the soap and towels! Oh, dear! And then she'll call: 'Rags! Rags! Come here, Rags! Come to your mistress!' Not much, ma'am, no horrid bath for me. Then she'll snoop about looking for Rags! There, she's taking off her bonnet; now she has gone into the other room. I'll peep my head out and watch her tie on that apron. Well! I declare, she isn't going to get it this time. How long she sits by the fire! I must have made a mistake about that bath, but I certainly thought she would give me one. There's no use in staying here in this uncomfortable place. I guess I'll go have these straps unfastened." But here is where human intellect triumphed over canine intelligence, for his mistress was waiting for him apronless, and he had his bath after all. When Rags was warming his silken hair in front of the fire his mistress was telling this story to a friend in the same apartment house.

PERIWINKLE.

Oh, girly girls with sunny curls, and eyes blue as the skies, and lots of lovely things the poet sings, say, won't you, just the same, take on a proper name, and drop, kerflop, Bessie and Essie, and Mattie and Hattie, and Sallie and Lallie, and Mollie and Pollie, and Jennie and Kennie, and Lizzie and Izzie, and Maggie and Aggie, and Lottie and Dottie, and Annie and Fannie, and Ettie and Hettie, and Gerlie and Flirtie, and Gracie and Macie, and Cassie and Lassie, Bettie and Nettie, and Reptie and Pettie, and Flossie and Bossie, and Winnie and Minnie, and so, at length? may the gods give us strength never to call you by these names at all! Oh, girly girls, with sunny curls, etc.—*New York Sun*.



CHARACTER OF A CAMP MANAGER.

TO THE EDITOR: For a dozen years or more the *Banner of Light* has been advertising, endorsing and commending a person in this city, who has figured as seance manager, developer of mediums, and magnetic healer. It is time the Spiritualists should understand that this man is a charlatan,—that George T. Albro is disreputable in character, a trickster in seances, a deceiver in his pretensions, and is destitute of all claims to the respect and confidence of Spiritualists. It is the infirmity of the *Banner of Light*, that it always seems ready to countenance and support every impostor that infests spiritualistic circles. I will not attempt to count the number of cheats over whom it has cast its protecting and patronizing wing, who have been driven out by exposure. Last year it was praising a swindler by the name of W. R. Colby; but a daily paper showed by quoting extensively from the RELIGIO-PHILOSOPHICAL JOURNAL what he was, and he was forced to quit the city. Yet the *Banner* never made the slightest apology for attempting to force a convicted scoundrel on the confidence of Spiritualists. And now, Mr. Editor, we turn to you, because you have done heroic service in cleaning out frauds, and will not, we hope, fail us in this emergency.

George T. Albro first set up in the pseudo-spirit show business, in partnership with the two Berry sisters, holding materializing seances for raising spirits in "full forms." He prospered in this till some naughty newspaper men invaded his seances, and, on two or three occasions, seized the "spirits," and found them to be full forms of flesh and blood. When these spirits broke from the embraces of their captors they left some portion of their vestments, which were deposited in the "Museum of Bogus Ghosts' Drapery," where there was already a large collection of similar habiliments, and from which Albro never attempted to reclaim them. Suddenly, last autumn, Albro ceased to advertise his exhibitions in a dark room, of "full forms." Nevertheless, it is known that he has continued his dark seances, with the aid of the sickly fraud, Hattie Stafford, and her mother, as confederates. But these are open only to a select and faithful few, who blindly cling to a fraud so often exposed, and for whose delight he will consent to raise the dead for the meagre consideration of one dollar admission each. Albro has also given his attention to the "development of mediumship." He practised this in a dark cabinet, where he manipulated his subjects till they exhibited the requisite "power." His customers were mostly poor women, who were made to believe that he could put them in the way of making an easy living. But the most of these were disappointed. The "power" did not develop; and, declining further instruction, they departed, with nothing in return for the money they had paid him, except that they were both wiser and sadder than when they began. Two of his disciples, however, became famous. These were the Cowans, whose subsequent exposure was complete, when the confession of their leading confederate was published, and when the trap doors in their house were discovered. By this ingenious contrivance, the spirits could pass under the floor from an adjoining room, to the cabinet and back again, without being perceived. It is suspected that for the glory of this achievement they were indebted to a suggestion from Albro.

This is the way to develop mediumship with Albro's magnetized paper: "Sit in a dark room, hold the paper in the hands for twenty minutes, then rub it across the forehead, and lay it on the floor beside your chair." But it would be more convenient if the nascent medium could take the paper to bed with him, hold it in his hands till the approach of sleep, and then lay it on his pillow,—so, all night long, he might be absorbing the "vitalized forces," and hastening his development. This would not try his patience so much as to sit in a dark room for twenty minutes, with nothing to think of, and with nothing but a half-cent's worth of brown paper in his hands. Or, why could not Albro magnetize a little tin rattle? Surely the searcher for the "essence of life," under the conditions prescribed, must be in that infantile state of mind which would find amusement in a rattle.

When we turn from Albro's pretensions to his character, the sense of humor gives place to grief and indignation. The records of the divorce court tell a shameful story. A young and artless orphan girl is sought by a man in middle life. Knowing nothing of his previous conduct, she yields to his persuasions, and is enticed into marrying him. On the wedding day, under the pretence of borrowing, he robs her of her money (not a large amount—a hundred or two dollars—but it was her hard-earned savings, and it was her all). He then begins a system of inhuman abuse. By threats, by insults, by choking her, by dragging her around by the hair, he makes her life a torment. It is impossible for her to endure this; and he drives her away from home, to become a mother. Penniless and destitute, an orphan without friends, she is left to confront her troubles alone. The child dies. And a woman, still young in years, is now struggling for her scanty bread, under all the sorrows of a blighted life. The villain, so brutal to his wife, so insensible to the claims of his offspring, is George T. Albro. The wife who, in her great strait, repeatedly appealed to him for some portion of the money he had taken from her—but always in vain—the wife, who was hurried into marriage only to be alienated by brutal abuse, could find no relief except in divorce. And there stands the record,—for "extreme cruelty and neglect." This is the man who deals out the "essences of life" in brown paper.

Nor is this all. A woman in another city was an earlier victim of this man's villainy. She, too, was driven to seek divorce, with a burden of blighted affections, and two of his children to care for and support. And such is Albro, the "well-known Boston Spiritualist," as *The Banner* delights to call him. He is just now running a summer meeting in Rindge, New Hampshire, which he calls the "Banner Camp," in compliment to the organ which has puffed him so well.

This man continues to reveal his nature in every appropriate situation. He was at the Onset Camp, last August, with female assistants, holding materializing seances. At that camp a young girl and her father, who came from a distant rural town, assisted at certain hours in a large restaurant where Albro and confederates were in the habit of taking their meals. Albro soon began to pay tender attention to this young woman and show great politeness to her father, giving them free admission to his "show," as he termed it. This girl, though inexperienced, was observant; willing to learn, but not to be captivated by frauds. She was astounded, therefore, in going to Albro's seances, to detect, in the spirits he raised, the same beauties who came to the table with eager orders for "roast beef, rare, with all the vegetables." She could not believe that such was the proper diet for spirits. Albro, nevertheless, pressed his suit, and offered to "love and cherish" this innocent country maiden; but though he owned to her father, that the whole business of materializing the dead was fraudulent, and declared his intention to abandon it, she had the sense to decline the honor of his hand, and thus escaped the pangs of prospective divorce. Now, Mr. Editor, if Spiritualism is not to be overwhelmed with shame, these impostors who fasten themselves upon it, and get a dishonest living out of the credulity of unsuspecting dupes, must be weeded from its ranks. Any cause, however holy it may be, is disgraced by upholding and according distinction to those it cannot be denied are frauds. There is no remedy but exposure, for exposure will make people more cautious and discriminating, and aid in forming a sentiment which will make it impossible for such characters to thrive as they have in the past. If these exposures seem to be severe, it is because nothing but severity will answer the purpose. These tough fellows are not to be forced to retreat, unless their character and practices are laid bare. Something has already been accomplished in the way of purification, and thanks and gratitude are justly yours for the help your journal has given to so necessary a work. You know me and know I am responsible for all I say, hence it is not essential that I sign my name to this communication, every item of which I am prepared to substantiate in court; therefore the public need only know for the present that the writer is

A FRIEND OF TRUE SPIRITUALISM.

TESTS OF SPIRIT-PRESENCE.

TO THE EDITOR: A few days ago I left the home of George W. Taylor (my dear friend for more than thirty years), the last

stopping place during my late tour eastward. Sitting by the door of his farm house and looking out on the pleasant valley which reaches north toward Buffalo and south toward the Cattaraugus hills, he gave me some remarkable facts of his experience visiting Moravia years ago, when Mrs. Andrew's psychic powers were at their best; he saw, looking out from the cabinet in the seance room, a neighbor and friend, a man of good character who had, under some special pressure of his affairs, committed suicide not long before. The recognition was clear, the likeness in aspect perfect, save that the form which appeared wore spectacles. He had never seen them worn by this reappearing friend, and did not know that he ever wore them. Going home he told the son of this bereaved family what he had seen, expressing surprise that the spectacles were visible, when the son said: "Father wore glasses at home to read, but not at any other time."

Mr. Taylor also saw at Moravia the spirit form of a young woman from near his home, whom he well knew, radiant in youthful beauty, with abundant golden auburn hair which had always been her marked and crowning glory; the form that looked out from the cabinet door was life-like and natural.

He said: "You still have the same auburn hair," when the form stepped back an instant, turned about and stood so as to show the back of her head, with the fingers visible, holding out the luxuriant loosened curls as they fell down over her shoulders. He had never met Mrs. Andrews before, she knew nothing of these persons, and he had carefully examined the room and the cabinet.

Fifteen years ago, or more, I was at George Taylor's one evening in company with Warren Chase and a few invited persons. A large closet in the sitting room was cleared out by Mrs. Taylor, its door opened, shawls hung over the doorway so as to part in the middle, and Mrs. White of Sodus, a stranger, never before in the house or near it, was seated inside, those outside sitting with hands joined and a lighted lamp beside the closet door. Mrs. White soon became heavily entranced and insensible and several forms appeared, among them that of William White, the pioneer founder of the *Banner of Light*. Warren Chase was beckoned to and stepped to the door, shook hands and heard a few words in a whisper—a message of friendly recognition. I was then beckoned to, a few words came to me, and I shook hands, noticing particularly the thin, long hand I grasped as totally unlike the full and broad hand of the medium. Mr. Chase and myself were quite satisfied with the proof palpable of personal identity as we knew William White.

After telling me his Moravia experiences friend Taylor said that some six years ago he had Charles Watkins at his house a month and that the country quiet seemed to favor the best slate writing.

They went one day to the home of Elon Crampton, a highly intelligent Spiritualist whom I knew at Collins Center. Mr. Crampton and himself went to a store near by and took home several new slates. Mrs. Crampton sat at a table with the three men, and Watkins soon said to Taylor: "I see William White standing by you and looking at those slates. He wants to write."

Watkins then stepped to another table, selected two slates, which he had not touched before, cleaned them by wiping with his hands, put in a bit of pencil, laid them one over the other, waited, and put them on the table where the rest sat meanwhile and watched him. Mr. and Mrs. Crampton, at his wish, laid their hands on the slate with his for a moment, and he then asked Crampton to put them on the floor in the next room in plain sight, the door between open; the slates some twenty-five feet from them, and no one else in the house. Taylor said he could hear the pencil writing as they sat watching. Mrs. Crampton went and brought the slates to Mr. Taylor who read on one a message signed William White, telling Taylor he remembered well that interview with him and Warren Chase and myself at his house years before.

On the other slate was a message in a wholly different hand writing, a woman's hand, signed Jennie Bartlett, a relative of Mrs. Taylor. These slates were shown me and I read the messages. Watkins said he knew nothing of the seance ten years before, of which White seemed to write; but suppose he did know; that writing distant from any human hand, or visible agency is still unexplained, and all explanations are poor and weak save that of spirit-presence—of power, intelligence and will combined in an invisible personality.

No comment can add to the interest of experiences like these.

G. B. STEBBINS.

DETROIT, MICH.

DREAMS.

TO THE EDITOR: If dreams are meaningless they are worthy of no attention. If they have meaning they are worthy of careful study. I know that they have meaning, and if studied, will prove instructive and oftentimes exceedingly useful. They seem to portrayals of fact, in sign language. They seem oftentimes to come from afar, like messages signalled from a mountain top, conveying information from the observer there to the troops, far down the valley. Only those in the valley who can interpret the meaning of the waving signal flags understand. The untutored, to whom these motions are meaningless, must accept the message at second hand but they can, if they try, master the symbolic language of the signal corps, for it is a science and they may become students. The clicking of a telegraph instrument is unintelligible intelligence to one who cannot read by sound, but who at the same time knows that messages are thus received.

In a dream years ago I found myself looking at some rapid transformations of scenery. With the fading of the last scene I observed my father, then dead, standing by, and he remarked, "This is an illustrated lecture." How suggestive the lines from Bryant's *Thanatopsis*!

"To him who in the love of Nature holds
Communion with her visible form, she speaks
A various language."

I remember on one occasion of a partial awakening from light dreamy slumber hearing in distinct vocal utterance these words: "To him who holds communion with the heart of nature."

In neither of the foregoing instances can I recall the imagery of the dream. But the suggestion of "illustrated lectures," and of thus holding communion with invisible forms who speak and act, as it were from the heart of nature, was not lost, and since then, with intensified interest I have been more on the alert in recalling and studying the phenomena addressing my consciousness when the outer senses are closed. Have I found it meaningless? Well! I have a record covering a period of seven years which is far from being meaningless to me.

T—, M. D.

The following list of fruits, indigenous and acclimatized, of the Hawaiian Islands, with their time and duration of ripening, is taken from the *Paradise of the Pacific*, published at Honolulu. It shows that the inhabitants of those Islands are favored with a great variety of fruit:

Avocado, or Alligator Pears, June to August; Bananas, all the year round; Cherimoyas, November—December; China Oranges, all the year round; Cocoa Nuts, all the year round; Custard Apples, September—October; Dates, June—October; Eugenie, June—August; Figs, nearly all the year; Garcinia, May—July; Grapes, June—October; Guavas (native), nearly all the year; Guavas (strawberry), January—December; Java Plums, July—November; Limes, all the year round; Litchie, July—September; Loquits, July—January; Mammee Apple, July—November; Mangoes, May—September; Mulberries, July—October; Muskmelons, June—November; Ohias, June—November; Oranges, all the year round; Papaia, All the year round; Peaches, June—September; Pine Apples, June—August; Pomegranates, June—October; Rose Apples, June—October; Sapota Pear, June—October; Sour Sop, nearly all the year; Spanish Cherries, May—September; Strawberries, February—September; Tamarinds, nearly all the year; Vis, June—November; Water Lemons, July—October; Water Melons, May—October; Whampoe, July—September.

The oldest woman preacher in this country is the Rev. Lydia Sexton, who was born in New Jersey in 1799, and who still preaches in various parts of the West. She predicts that she will live until 1900, thus extending her life into three centuries. Mrs. Sexton is granddaughter of Marquis Anthony Cozot, who came to America early in the seventeenth century. She has many relations in New Jersey, Indiana, Ohio, Illinois, Kansas, Missouri, Arkansas, and Washington. Her memory is excellent and her sight remarkably good. Her voice is clear and melodious, and she delights to sing sacred songs to the congregation.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Church and Creed. By R. Heber Newton, Rector of All Souls Church. New York: G. P. Putnam's Sons. 1891.

Last April Bishop Potter received a letter, which appeared in the daily papers, protesting against the practice of certain clergymen of the diocese inviting non-episcopally ordained ministers to speak at special services in their churches. The letter set forth the alleged great evils that must result from such practice if persisted in. It was signed by about a third of the clergy of the diocese and by fifty laymen. Dr. Newton was plainly referred to in the remonstrance, although he was not mentioned by name. The first of the three sermons which make up this little volume was preached the Sunday following the publication of the letter complaining of alleged uncanonical practices. The other two sermons were preached on the third and fourth Sundays in June immediately following the appearance of a letter signed by twelve presbyters of the diocese which called attention of the bishop to "grave and wide spread rumors" abroad regarding Dr. Newton's "alleged violations of the doctrine and discipline of the Protestant Episcopal Church. Accusations having been made before the bar of public opinion, Dr. Newton chose to lay before the same tribunal a general statement of his views as to "the doctrine of Christ... as this church hath received the same," thereby hoping to show that his interpretation of the creed of the church had been given in good faith and to vindicate the liberty he had exercised, and at the same time help make the church roomy and a synonym for comprehensiveness and charity. In these admirable sermons Dr. Newton lifts discussion upon a high ground of principle. He does not believe in sacrificing a living faith to formula, the spirit to the letter, the substance to the form or the permanent to the transient in the teachings of the church. "A new synthesis of religion," he says, "seems oncoming." The supreme question for religion to-day is whether it can revitalize its forms of faith and thus regain its hold upon the minds of men; while it renews, in a fresh thought of the universe and of man, its spiritual life; rekindling in men's hearts the fires of ethical enthusiasm which shall feed the church with power to reform the State. The sermons are valuable for their broad, progressive thought, humanitarian spirit and fine literary quality.

Socialism. by John Stuart Mill. Being a collection of his writings on Socialism, with chapters on democracy, the right of property in land, and enfranchisement of women. No. 2 of the social science library. The Humboldt Publishing Co., 19 Astor Place, New York. Price 25 cts.

The publication of a special volume showing John Stuart Mill's attitude upon the question of Socialism should be matter of congratulation, both to individualists and socialists. His writings mark the beginning of the transition period from the *laissez faire* theories that had so long dominated English thought. By the natural repose of his character he was singularly fitted to fill the office which he regarded as the crying necessity of the hour, viz.: that of an unprejudiced legislator, absolutely impartial between the possessors of property and the non-possessors. John Stuart Mill throughout his life mixed on terms of the closest intimacy with the most distinguished men of his day, and he himself served in parliament. As a student he followed closely the speculative thought of Europe, though his ignorance of German, at a time when there were few translations, handicapped him heavily. As a man of action he took part in all the progressive movements of the time; battled bravely for women suffrage, insisted strenuously on the right of the poorest to a voice in the councils of the nation, since their very existence was jeopardized by misgovernment, and anticipated the whole Irish and general agrarian movement by the keenness of his criticism on the sins of landlords. All these subjects are treated with a peculiar lucidity that John Stuart Mill had invariably at command, in this second volume of the social science library. They make 214 pages of excellent reading matter.

Vacation Time, with Hints on Summer Living. by H. S. Drayton. M. D. New York: Fowler, Wells & Co. 1891. pp. 84. Paper 25 cts.

Dr. Drayton has brought together in this little work much valuable information in

regard to health and enjoyment during vacation days. The book is not less valuable perhaps for those who prefer or are obliged to forego vacation or to spend their summers at home.

Park Avenue Hotel, on Park (4th) avenue from 32d to 33d streets, New York, which was built by the late A. T. Stewart at a cost including land at \$3,000,000, has issued a fine illustrated descriptive sketch of New York city, which, apart from its primary object as an advertisement, is well worth having for its artistic and æsthetic qualities.

MAGAZINES.

The leading article in the *Medical Tribune* for July is entitled "Some Practical Points in Abdominotomy," by A. J. Howe M. D. "Tricks Upon Physicians," by Anna E. Park M. D. enumerates some of tricks that deceitful individuals seek to palm off upon physicians.—*St. Nicholas* for July has delightful stories, poems and other articles with illustrations. "The Crowned Children of Europe," "Plain Truths about Hunting," "The Torpedo Station at Newport," "Vacation Days," "How the Maiden and the Bear Sailed Away" and "Jack in the Pulpit" are among the many very interesting contributions. The Century Co., New York. \$3.00 per year. Single number 25 cts.—*Our Little Ones and the Nursery* for August is full of pictures, poetry and stories in prose for boys and girls. "Wading Over the Ocean," by M. C. W. B., "The Moon-Beam Spirits," by Laura E. Richards, "August," a full page illustration, "First Love" by Emma Huntington Nason, and "The Squirrel's Arithmetic," by Annie Douglas Bell are among the attractions. Russell Publishing Co., Boston. \$1.50 per year.—*The August Wide Awake* has three poems—the ballad by Harriet Prescott Spofford, "Pope's Mother at Twickenham," the "Rain Song," by Eli Shepperd, and "The Burglar Bee," by Richard Burton; three stories—"Peg's Little Chair," by Sarah Orne Jewett, "The Bride's Bouquet," by Grace W. Soper, and "The Silent Lie," by Francis E. Leupp; three articles—"How the Cossacks Play Polo," by Madame de Meissner, "An Odd Set," by Eleanor Lewis, and "Mr. Brown's Playfellow," by J. Loxley Rhes; the Margaret-Patty Letter, by Mrs. William Claffin; "An Unanimous Opinion," by Helen Sweet; three serials by Margaret Sidney, Elizabeth Cumings and Marietta Ambrosi, and four pages of original anecdotes in "Men and Things," \$2.40 a year. D. Lothrop Co., Boston.

The August *Eclectic* opens an unusually varied table of contents with a strong article on "The Physical Conscience," by Dr. Arabella Kenecaly. Mr. A. Hulme-Beaman has an entertaining paper of travel on those interesting races, the Bulgars and Serbs, who are the keys of the next European war, probably. Lady Desart, under the caption of "The Tsar and the Jew," reviews the recent action of Russia. Mr. E. B. Rowlands glances at the "History of Gambling," in a strong essay full of entertaining facts. "Moltke as a Man of Letters" will attract attention, and Mr. Haweis's article on Jenny Lind, *apropos* of the recent biography by her son and Mr. Rockstro, is very readable. "The Science of Preaching" is discussed by three great lights of the English pulpit, and a very striking discussion of that remarkable and much talked about man, Laurence Oliphant, with a sketch of his career, will be found a fascinating paper. There are many excellent minor articles, two powerful short stories, and small notable poems in the number.—Some of the illustrated articles in the August *Century* are Joseph Pennell's "Play in Provence: The Arrival of the Bulls: The Ferrade," with sixteen pictures by the artist-author; "Life on the South Shoal Lightship," by Gustav Kobbé, illustrated by Taber (both of whom spent a week on the ship); and "Cape Horn and Coöperative Mining in '49," the story of an exciting voyage around the Horn, with seventeen illustrations. Mr. William Henry Smith, the manager of the Associated Press, has an article on "The Press as a News Gatherer," in which he describes the origin and growth of that famous organization, the Associated Press. The entire world is covered in its wonderful system. Its leased wires, operated under its own direction, exceed 10,000 miles in length, and it pays nearly two millions of dollars a year for service. "The Work of a Single Day" is the title of one chapter, and Mr. Smith also discusses "Public Criticism," and "How Shall the Press be Reformed?"

In the *Atlantic Monthly* for August

Henry James has an admirable short story entitled "The Marriages;" and Mr. John C. Ropes, who is peculiarly strong in writing on military subjects, has an excellent paper on General Sherman, awarding him great but not indiscriminating praise. Edith M. Thomas writes exquisite "Notes from the Wild Garden." Olive Thorne Miller in "Two Little Drummers" treats in her usual fresh style the yellow-bellied woodpecker and the red-headed woodpecker; Miss Harriet Waters Preston and Miss Louise Dodge, under the title of "A Disputed Correspondence," discuss the letters which are said to have passed between Seneca and the Apostle Paul; Wendell P. Garrison has a political article on the Reform of the United States Senate. There are also other very readable articles in this number of the *Atlantic*.—*The Homiletic Review* for August opens with a very important contribution by Prof. Llewelyn J. Evans, of Lane Theological Seminary, upon "The Inerrancy of Scripture." The subject is handled in a conservative, yet masterly, way, and deserves careful perusal. Dr. A. J. Gordon follows with a bright paper on "The Preacher's Use of Illustrations." Dr. R. F. Sample presents concisely "The Elements of Pulpit Power." Dr. D. W. C. Huntington has a brief article on Preaching Politics, in which he defends the practice as a part of the legitimate duty of the pulpit. The Sermonic Section has its customary interest. The whole number is of exceptional strength, interest and value. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York.—The August *Popular Science Monthly* opens with one of Dr. Andrew D. White's able Chapters in the Warfare of Science, entitled "From Fetich to Hygiene," which gives a terrible picture of the ravages of epidemics when prayers and saintly relics were relied upon to check them. An illustrated series of papers which promises to be very popular, is begun in this number by Prof. Frederick Starr. It is on "Dress and Adornment," and the first paper, dealing with "Deformations," describes various modes of cutting the flesh, tattooing and painting the skin, filing the teeth, and flattening the skull. Somewhat similar is Dr. R. W. Shufeldt's paper on "Head-flattening among the Navajo Indians," also well illustrated. Two further installments of the discussion about the devils and the herd of swine are printed; one by Mr. Gladstone, entitled "Prof. Huxley and the Swine-Miracle," the other being "Illustrations of Mr. Gladstone's Controversial Method," by Prof. Huxley. Another controversial article is "Hypocrisy as a Social Debaser," by Dr. R. W. Conant.

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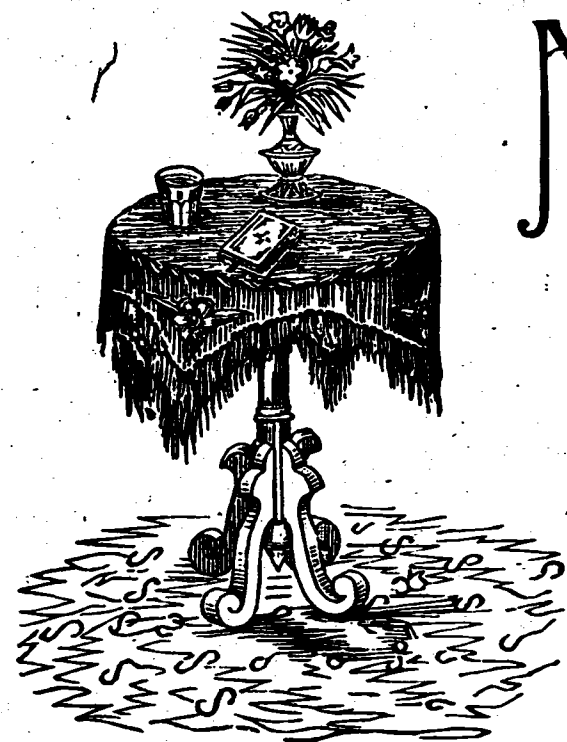
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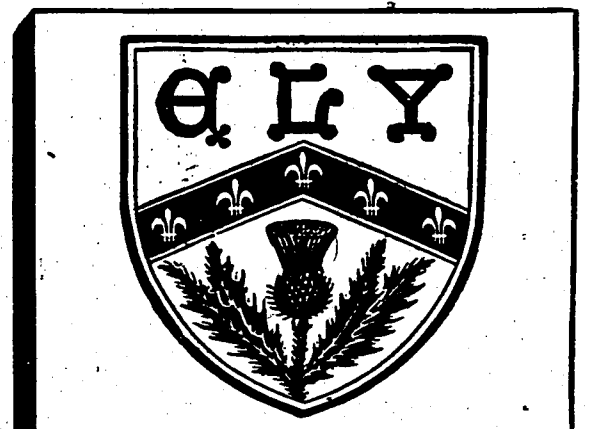
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Barefooted boys scud up the street,
Or skurry under sheltering sheds;
And school-girl faces pale and sweet
Glean from the shawls about their heads.
Doors bang, and the mother voices call
From alien homes; and rusty gates
Are slammed; and high above it all
The thunder grim reverberates.
And then abrupt, the rain, the rain!
The earth lies gasping; and the eyes
Behind the streaming window-panes
Smile at the troubles of the skies.
The highway smokes, sharp echoes ring;
The cattle bawl and cow-bells clank;
And into town comes galloping
The farmer's horse with steaming flank.
The swallow dips beneath the eaves,
And flirts his plumes and folds his wings;
And under the catawba leaves
The caterpillar curls and clings.
The bumblebee is pelted down
The wet stem of the hollyhock;
And sullenly in spattered brown
The cricket leaps the garden walk,
Within the baby claps his hands,
And crowds with a rapture strange and vague,
Without, beneath the rose-bush stands
A dripping rooster on one leg.

—JAMES WHITCOMB RILEY.

DON'T WORRY.

There are times and seasons in every life,
Not excepting a favored few,
When not to worry over the strife
Is the hardest thing to do,
When all things seem so dark and drear
We fear they may darker be,
Forgetting to trust and not to fear,
Though we cannot the future see.
Each life has its good to be thankful for,
We must trust we may always find
Some happiness surely, less or more,
Some peace for troubled mind.
Let us try the good in our minds to fit,
Passing over the ills in a hurry,
For when we really think of it,
What good ever comes of worry?

We must bear our trials cheerfully,
Not burden our world with sorrow
Because we are anxious, and fearfully
Are looking for trouble to borrow.
Look into the future with hopeful heart,
Keep a watch for the silver lining,
And the cloud of trouble will surely part,
If we trust instead of repining.

—GOOD HOUSEKEEPING.

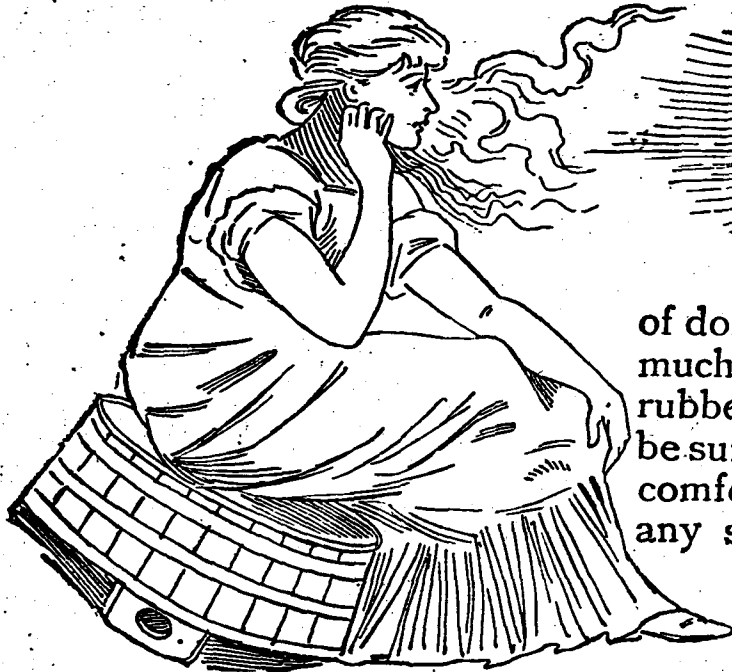
Don't bathe on a full stomach.
Don't drink spirits before or after bathing.
Don't stay in too long.
Don't keep your head dry.
Don't "skylark" with one another till you can swim well.
Don't bathe in high winds or rain.
Don't "find a secluded spot" and bathe by yourself till you are an experienced swimmer.
Don't remain in your bathing suit to "dry off."
Don't bathe more than once a day.
Don't lose an opportunity of learning to swim.
Don't follow the following suggestion:
"Mother, may I go out to swim?"
"Yes, my dearest daughter;
Hang your clothes on a hickory limb,
But never go near the water."

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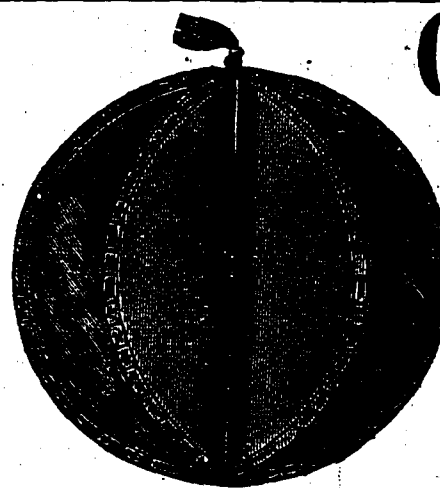
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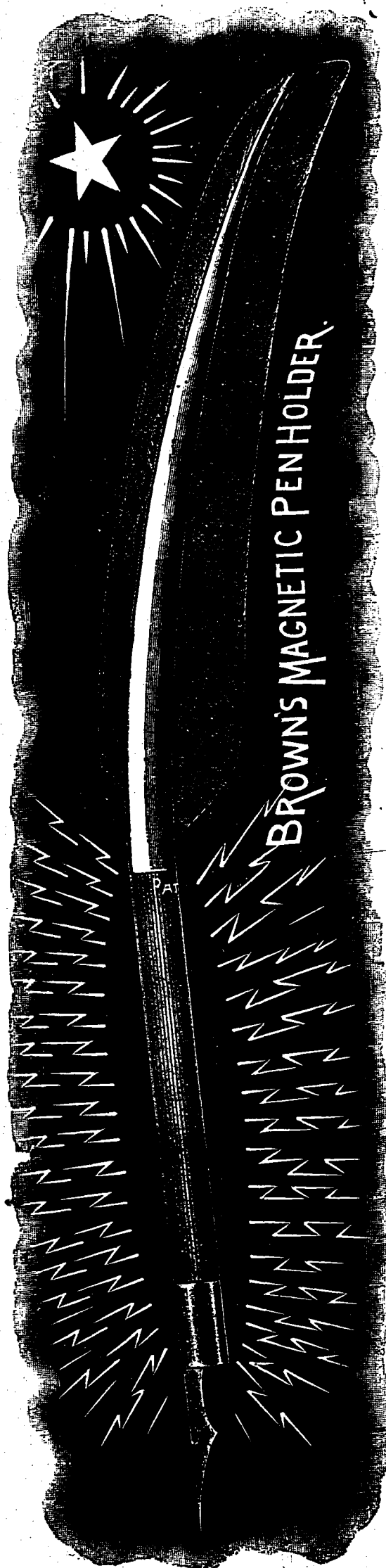
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PUBLISHED AT 92 LA SALLE ST., CHICAGO
BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year,\$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

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Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line.

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"THANKS."

Returning from a short trip to St. Paul and the Rockies I am agreeably surprised to find a much larger accession of new subscribers than is usual at this time of year. My satisfaction is further accentuated by finding that a considerable number of long delinquent subscribers have paid arrearages and renewed; some making amends by paying several years in advance. For all this and the steadily multiplying evidences of good will and increasing faith in THE JOURNAL's motives and methods I am profoundly grateful. It is impossible for me to express my thanks to each individual by personal letter, and I hope every friend who has aided or is now aiding to strengthen THE JOURNAL either by contributions to its columns or by soliciting subscribers will take this acknowledgment as personal and intended specially for himself or herself.

Great camp meetings are not the best places to procure subscribers, but they are good points at which to make people familiar with a paper, and I hope THE JOURNAL's friends in the various camps will make it a constant duty to advance its interests in all honorable and discreet ways; and to obtain as many paying readers as possible. THE JOURNAL does not seek so much to purvey current and unimportant news as it does to furnish reading matter of an instructive nature having permanent value, and to serve as an assistant and co-laborer in the study of psychics and the pursuit of spiritual truths. It is encouraging to note the growing appreciation and influence of the paper among thoughtful people everywhere, regardless of sectarian predilections and affiliations. Surely the world is making headway toward that desirable goal, "The Church of the Spirit" where freedom, fellowship and character, and a belief in divine goodness and the eternal progress of the spirit will be universal. With thanks for all these good things, accomplished and prospective, and with a sublime faith in the final outcome I send this number of THE JOURNAL to press.

Don't forget that I send THE JOURNAL three months on trial to new subscribers for 50 cents; and be sure and remember that for \$10 received at one time I will send the paper one year to five addresses; but there can be no modification of this offer. THE JOURNAL is well worth its subscription price of \$2.50 per year and there can be no person in health of body and mind who cannot afford five cents a week for such a paper.

The grounds and buildings of the World's Columbian Exposition will be so arranged that while each building will be perfect in itself and of its kind, each will be an integral part of an harmonious whole. The culminating point of the architecture will be the Administration building, designed by Richard M. Hunt, president of the American Institute of Architects. Its general plan is that of a square composed of four pavilions. It will cover an area of 250 feet square and will rise to the height of 220 feet. The crown of the structure is a splendid dome 90 feet high, including its base. The general design is in the style of the French renaissance. Immediately to the right of this building is the Palace of Mechanic Arts. The central idea carried out in this building, which will cover a space of 850 by 500 feet, is that of the railroad train-house. The building is designed according to the Spanish renaissance. Facing

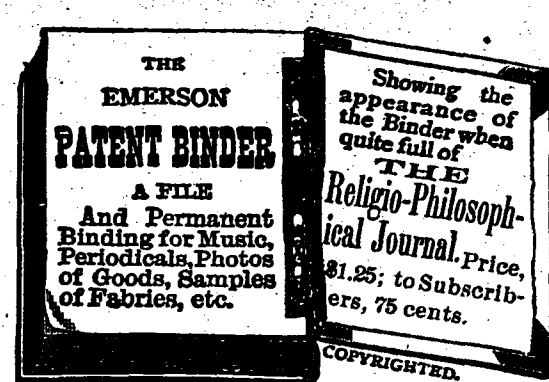
this, and on the other side of the Administration building, are two great buildings. The Electrical building is the first of the two reached. It will cover a space of more than five and a half acres. And yet this enormous space will scarcely suffice for the vast electrical exhibits to be made. The general design of the building is the Italian renaissance. Beside this building is the Mines and Mining building, to be of the same dimensions as the electric building, and is severely classic in design. The Agricultural building, second in magnificence only to the Administration building, will cover a space of 800x500 feet, almost surrounded by lagoons and canals. In design it is purely classic, and the exterior presents a richness of decoration skillfully handled. The Liberal Arts and Manufacturers building, which is also known as the largest exposition building ever constructed, will cover a space of more than 1,688 feet long by 788 feet wide. Just west of the Mines and Mining building will be the Transportation building; the great feature of this building, 960x250 feet, is the superb main entrance. The Fisheries building will be 1,000 feet long and 200 feet wide. The Horticultural building, 1,000 feet by 286, will be almost entirely constructed of glass. It will have a great crystal dome 187 feet in diameter and 113 feet high, in front of which two smaller domes, resting upon richly sculptured bases will flank the highly ornate arched main entrance. North of this building will be the Women's building, 200x400 feet. The general design is Italian renaissance with end and center pavilions. The design for this building was made by Miss Sophia G. Hayden of Boston. North of these buildings will rise the Illinois State building, and beyond this, in the improved portion of Jackson Park, is located the Art building and annexes, which will cover an area of 250,000 square feet.

On another page a Boston correspondent is given space to inform the public as to the fitness of one Albro to be a camp manager and to be held up as an exponent of Spiritualism. Bad as is the record given it might with truth be made worse. It would almost seem as though the editor of the *Banner of Light* had long been obsessed by diabolical spirits bent on using him as an instrument wherewith to bring Spiritualism into disgrace with decent people and make of it a cloak for all sorts of vagaries and moral offenses. That such a moral infant, such a psychological subject, should for a generation have molded the tone and character of the oldest Spiritualist paper in the world is seemingly a dire misfortune; but possibly in the divine order of the universe he has been utilized as a check upon the too rapid growth of Spiritualism. Possibly the ridicule, contumely and contempt which his editorial course has brought upon the cause will in the end be found to have been a "necessary evil" incident to the world's progress toward the good, the pure, and the beautiful.

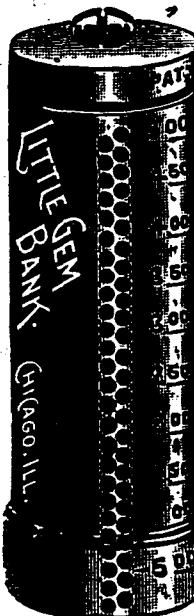
Mr. Walter Howell has returned to America. He reports himself as much worn by his work in England, and will not attend any of the camp meetings in consequence.

"Cassadaga is having a most prosperous season thus far," writes Mr. H. D. Barrett, "and the interest taken in the meetings is much more apparent than ever before known. Substance instead of shadow seems to be the desire of all."

J. J. Morse assisted by Florence Morse, is publishing the *Lyceum Banner* the ninth number of which has reached the office of THE JOURNAL. It is exclusive for children. It is issued monthly and the price is 14d. 80 Needham Road, Kensington, Liverpool.



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RELIGIOUS THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, AUG. 15, 1891.

NEW SERIES—VOL. 2, NO. 12.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Wiggins, the exploded weather prophet, did not blow away in any of his predicted cyclones. He is still upon earth and is writing a novel. "Raising the Wind" will be its suggestive title.

Prof. Lester F. Ward of the United States Geological Survey, a well known Washington scientist, has fallen under the ban of the Russian official censorship. An edition of 12,000 copies of a Russian translation by Nikolaev of the first volume of Prof. Ward's "Dynamic Sociology" has been burned by order of the imperial council of ministers.

Under the McKinley tariff, according to a recent decision of the general board of appraisers at New York, on imported images of "the Savior of mankind" made of certain material, must be paid a tariff of 45 per cent. These images form no part of that religion which is to be had without money and without price.

The Salvation Army's new form of marriage ceremony contains the provision that marriage shall not interfere with the army work of either of the married persons, but if they increase and multiply according to Bible injunction, the infant Salvationists will kick that provision higher than Gilderoy's kite. The Salvation Army cannot reconstruct human nature.

The New York papers which have been indicted for violating the law prohibiting the publication of the details of electrical executions will endeavor to justify their action by appealing to the amendment of the Constitution of the United States, which prohibits Congress from making any law "abridging the freedom of the press," and section 8, article 1 of the Constitution of the State of New York, which declares that "no law shall be passed to restrain or abridge the liberty of the press."

A theatre manager said the other day: Sullivan is directly responsible for the overwhelming influx of longshoremen, counter-jumpers, salesladies, horsemen and farmers into the theatrical business. Every manager in New York is overwhelmed with applicants, and after talking with them for a certain length of time the conversation invariably reverts to the remarks which Mr. Sullivan made in San Francisco, and which has apparently sunk deep into the hearts of the people. An admirer stopped Sullivan in the street and said: "John, when are you going to fight again?" Sullivan looked at his inquirer thoughtfully for a moment and said: "Never. Fightin' is work, but actin's dead easy. That's what it is. Dead easy."

Michael Conley died in Dubuque, Ia., a short time ago, says the New York World. His body was taken to the morgue and the clothes he had on were thrown aside. When his daughter in Chickasaw county heard of his death she fell in a swoon. She dreamed she saw the clothes he wore when dying and received from him a message, saying that he had sewed up a

roll of bills in his shirt. On recovering consciousness she demanded that some one go to Dubuque and get the clothes. In order to quiet her mind her brother visited that city, received the clothes from the coroner and found the money sewed in the shirt with a piece of his sister's red dress; exactly as she had described, though she had known nothing about the patch or the money.

Mrs. Mills, wife of James Mills of San Francisco, who is a geologist of some reputation has left her beautiful home and deserted her hitherto happy family to join the converts of the pious pretender and charlatan, Cyrus R. Teed. Mrs. Mills, who is a lady of about 55, was seen at the San Francisco headquarters of Teed by a representative of the press to whom she said: "I did not take this step in the belief that I would add to my present happiness. This state of celibacy is but a preparation for our future life, when the Christ-man will dwell upon the earth. It is not a penance, but a duty we owe to ourselves. We must live in absolute purity to be prepared for the time which is at hand. The Bible tells us that the second coming of Christ shall be announced by a man whose name shall be Elias, and we believe Dr. Teed to be that Elias. We believe that in two years he will be dematerialized, soon to reappear in the form of a man-woman, having the attributes of both sexes. He will live on earth and spiritually produce the sons of God, who will inherit the earth." It is said that nothing can shake Mrs. Mills' faith in Teed, as a messiah. Mr. Mills says: "It is a fever that must run its course, and will all come right in the end. It is apparent to me that Teed is working the old confidence game of Harris, who so successfully duped the Oliphants out of thousands of dollars, and after thirty years of proselyting has become a millionaire." How far should this fraud Teed be allowed to go in his duplicity and systematic business of preying upon the credulous, undisturbed by the law. Are lying and swindling in the name of religion any better than ordinary lying and swindling without religious pretension.

A dispatch from Muncie, Ind., published in the Cincinnati Commercial-Gazette says: "Over one thousand believers in Spiritualism are in camp at the new grounds near Chesterfield, west of Muncie, and the affair is proving such a grand success that the project to erect a spiritual college is again being worked, and this time to completion. There is but one institution of this character, and that is at Oneida, N. Y. The Indiana Association of Spiritualists, which is the strongest in the West, has had for a long time under consideration the building of a college where the young men and women of this section may receive mental training and be made thoroughly acquainted with the laws and theory of Spiritualism. Dr. West-erfield, President of the Indiana Association, states that the matter of raising the endowment for the establishment of a college is now under way. A number of wealthy Spiritualists over the entire country have signified their willingness to give liberally to the college. Carroll Bonnenberg has not only donated the ground for the college site, but has headed the subscription with \$1,500 cash. It is the intention

to begin the buildings this fall. The location is a beautiful one, and being so close to the Spiritualists' headquarters, and the heart of the great Indiana gas belt, it will undoubtedly prove a success." There is evidently some mistake in the reference to the "institution" at Oneida. There is no Spiritualist college, no college conducted by Spiritualists and in which the truths of modern Spiritualism are taught in the United States. Nor is such a college needed. The establishment of such an institution would mean merely one more poorly equipped sectarian institution added to the already too large number existing. Spiritualism is making its influence felt everywhere, in the churches as well as outside of them, in the college and in the shop, among men of learning and among the unlettered, and it is contributing to modify creeds and to abate the sectarian spirit. Apart from the fact of spirit life and spirit intercourse there is no unanimity of belief among Spiritualists as such, and there is no need of an institution to teach these fundamental facts.

A Catholic priest of South Meriden, Conn., Father Moore, forbade some young women of his congregation keeping company with Protestant young men, threatening to expel them from the church if they persisted in doing so. To one of these young women the priest has refused communion, she having said that neither Father Moore nor any other man should stop her from keeping company with whom she pleased. Some of the girls have promised to comply with the priest's demand. Father Moore is reported as saying: I have been looking over the marriages in this place and Yalesville for a number of years past and I have found records of twenty-three "mixed" marriages. By "mixed" I mean the union of Roman Catholic and Protestant people. Such unions tend to degenerate the faith on both sides and as a result generally end in infidelity. Of the twenty-three marriages I referred to not a child of any of them attends a church of any description. The rules of the church are decidedly against such unions, and I see that at a recent gathering of Protestant ministers in New York they passed resolutions to the same effect or did something similar to put a stop to these so-called "mixed" marriages. The Roman Catholic church permits no such marriage unless under special dispensation and a written statement from the Protestant to allow the Catholic to follow the teachings of our church. Jacob Boehme says: "The Anti-christ is they who claim that God (good-will) is dwelling outside of this world, so that they may (with their evil-will) rule in it as gods." It is pretty evident that the Roman Catholic priests and priests proper in general, are Anti-christ; for Boehme's description applies to them and they neither teach the doctrines nor inculcate the spirit of Christ. From the standpoint of a priest whatever tends to break down the barriers of sectarianism is to be opposed. Whatever in his opinion tends to perpetuate sectarianism and his authority over one class of worshipers is to be encouraged. Fortunately in this age of intellectual activity and liberality the course of the Meriden priest is such that it will lessen his influence and make his authority of small account over those who have breathed the American atmosphere a few years.

SPIRIT, THE ESSENCE OF ALL THINGS.

The doctrine that man is a spirit is very ancient, as old probably as reflective thought. Any one who has dropped a sounding line into the depths of his own consciousness or exercised much retrospection must find it difficult to think of himself as only a combination of material elements. The early philosophers upon subjecting the world of sense to the scrutiny of thought, pronounced it an appearance, solid-seeming as it looks and feels. They saw that to persons differently endowed in the matter of senses, or with an additional sense it would be no longer the world which it seems to be to us, constituted as we are at present, but quite another affair. In one of his lectures Felix Adler says, that in course of time, even the scientific materialists concede, "intellectual organs may be developed as far transcending ours as ours transcend those of the wallowing reptile of antediluvian times. To such an intelligence, many secrets might be revealed which are hidden from us, many clouds dispelled which shroud our vision, and depths of wisdom unbarred which to us are sealed. The human intellect is crippled and matter and force are the two crutches with which it walks in the pursuit of knowledge. But it is possible to conceive of an intelligence which shall be not crippled, but perfect; which shall not stoop, but walk erect. Such an intelligence would also cast these crutches from it, and move with a freedom and celerity toward the ends of knowledge which is to us unimaginable." That may be thought of which cannot be imagined, cannot be perceived as an image, cannot be pictured as a form. The creation of something out of nothing can be thought of, but it cannot be represented in thought and it is therefore unpicturable.

The doctrine that man is essentially a spirit, that all force or power is in the last analysis spiritual, was believed by the wisest thinkers of antiquity and accords with the best scientific thought of to-day. Light is strictly a spiritual fact of consciousness, for the vibrating ether is not itself luminous. There is no fragrance in a rose except as the mind by its unifying powers perceives it, and there is no musical quality in the waves of the air, save as the mind through hearing constructs it. The fragrant and musical qualities are both mental, not material.

As Lewes says "Nature, in her insentient solitude, is eternal darkness and eternal silence." This proposition is incontestible in the present age of a dynamical philosophy of matter. Matter is the pliant garment of spirit which is constantly woven "in the roaring loom of Time." As the mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the science and philosophy of this century idealize matter into a vibratory force or power, so to speak, of which what is seen and felt as matter is but a phenomenon. The essence of all things is spirit, which is therefore a word of the sublimest import. Death, so-called, which John Stuart Mill defines to be a mere cessation of the stimulus of the sensible world, clothes us with a more subtle, pervasive and beautiful corporeity. To "the land of souls" as Byron called it we all migrate sooner or latter. The migration is a change of corporeal costume, rather than a long journey to a distant land.

In the light of modern psychology and psychical science the human body is literally a breathing house, as Coleridge calls it, not made with hands, but slowly adapted to the temporal and temporary use of the spirit or inner man, who peers through its eyes as windows, makes the hands the executive organs of his will, the tongue the exponent of his thoughts, and ears and nostrils the avenues of distinct classes of sensations, pleasurable or otherwise. Brain, lungs, stomach and heart are all organs of spirit, each with a special significance and function. The brain is as supreme in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with its intricate nerve labyrinths of the mind which is enthroned in it as in a citadel. The Swedenborgian psycho-physiologist, Wilkinson, likens the lungs to a balloon tethered in the chest. "The

breathing lungs," he says, "are the barometer that indicates the peace or the power or the storm of the soul; the heart is the animal man himself; hearing is a new-born palace of the air, whose shakes are music and whose winds are speech. And the eye, round like the world and rolling on its axis, communes afresh with the whole possessions of light, and sees all, from the sun to the landscape; in the glass of that glory which is an image of the truth."

The atoms of chemistry are not the primary atoms of philosophy, and matter is not the underlying reality and basis of phenomena. That is spirit, that which feels and thinks and loves.

STATISTICS OF IMMIGRATION.

Ex-Senator Ingalls in a lecture at Madison, Wisconsin, recently said: "I read the other day that there were something like 15,000,000 foreign-born citizens now in America. The most of them are desirable additions to our citizenship. They are welcome to break bread and take salt with us at the banquet of liberty. But there is a large element among them that would make good strangers, in my opinion—very good strangers. I saw not a great while ago in St. Louis, in the Union depot there, a cargo of men and women that were the dregs of the civilization of the educated nations of Europe, not one of whom could speak the English language. They didn't man by man and woman by woman, have clothing enough among them to wad a double-barreled shotgun with. They were under the control of men that were leading them as sheep are led by the shepherd, and yet in six months every one of these men would have the right to say what taxes should be imposed upon my property, if they settled in Kansas, and what manner of man should be chosen governor and representative in Congress, and judge to interpret and administer the law. If it were not for the fear of arousing the antagonism of those who desire to propitiate the foreign vote I should say that the naturalization period might be profitably extended." The remarks of the eloquent Kansan are very suggestive.

Major Brock, chief of the bureau of statistics of the treasury department, has made the immigration to the United States the subject of a special report which is soon to be published. The facts are of sufficient interest to warrant their presentation here in a condensed form.

No official record was made of the influx of foreign population to this country before 1820, but the immigration from the close of the revolutionary war to that time is estimated at 225,000. The arrivals of immigrants from 1821 to 1890 have reached 15,641,688. The proportion of arrivals from Europe has increased from 68.89 per cent. of the whole immigration in the period from 1821 to 1830 to 91.67 per cent. in the years from 1881 to 1890.

The following figures give the arrivals of each nationality during the entire period from 1820 to 1890: Germany, 4,551,719; Ireland, 3,501,683; England, 2,460,034; British North American possessions, 1,029,083; Norway and Sweden, 943,330; Austria-Hungary, 464,435; Italy, 414,513; France, 340,162; Russia and Poland, 356,353; Scotland, 329,192; China, 292,578; Switzerland, 174,333; Denmark, 146,237; all other countries, 606,006.

The only leading countries from which arrivals have fallen off during the past ten years are France and China. The year of the largest immigration yet reported was that ended June 30, 1882, when the arrivals were 788,992.

The immigration from Italy to the United States was 15,401 for the fiscal year 1881 and has steadily increased until 1890, when it was 52,003, and the present year ending June 30, 1891, when the total for ten months has reached 51,153, as against 34,310 for the corresponding months of 1890. The immigration from Hungary, Russia and Poland also shows a rapid increase.

Of the arrivals during the ten years from 1881 to 1890, 3,205,911 (or 61.1 per cent.) were males and 2,040,702 (or 38.9 per cent.) were females. The greatest proportion of females has come from Ireland;

the smallest percentage of females from Italy and Hungary.

The classification of the character of the immigration during the last decade shows that only 26,257 males were of the professional classes, 414,552 were skilled laborers, 1,833,325 were of miscellaneous occupations, 73,327 made no statement in regard to occupation and 759,450 were without occupation. Of the 2,040,702 females 1,724,454 were without occupation.

The professional class—which embraces musicians, teachers, clergymen, artists, lawyers, physicians, etc.—is a very inconsiderable proportion, or .051 per cent. of the whole. Those of skilled occupations, which class embraces forty or more different occupations, and those who have acquired trades by careful training and experience, such as blacksmiths, carpenters, coopers, iron workers, machinists, printers, gardeners, dress-makers, miners, tailors, etc., also make up a very small proportion of the total immigration. They, in fact, represent but 10.30 per cent. of the whole number of immigrants. The two classes, professional and skilled occupations, combined, make 10.35 per cent. of the whole body of immigrants.

EMERSON ON IMMORTALITY.

We once heard Ralph Waldo Emerson lecture on Immortality. The lecture was a summing up of the results of human wisdom on the great problem of human destiny. He quoted ancient and modern authors from Plato to Goethe. The ancient Egyptians, he said, lived constantly with the idea of death before them. With them, the chief end of life was to be well buried; the strength of race was spent in excavating catacombs, and erecting pyramids, and their priesthood was a senate of sextons. The Greeks on the contrary, discarded the gloomy ideas of death, and believed in an active, joyous life. Christianity, taking its hue from the barbarous minds who first received it, consecrated burial places with holy water, in which only the faithful were to be interred. The superiority of the new theology over the old is seen in the change which has taken place in our places of sepulchre; the gloomy graveyards superseded by beautiful cemeteries, beneath whose leafy colonnades we now bury our dead. Sixty years ago, under the influence of Calvinism, and the Catholic idea of Purgatory, death was held up to the young as something dreadful; the books read were Young's "Night Thoughts," Watts's Hymns, and works "On Death." The young were taught that they were born to die. A change has now come over our way of thinking of this matter and it is seen that death is a natural event, to be met with firmness. A great man has had placed on his tomb the words, "Think on Living." This is the true philosophy. Sufficient for to-day the duty of to-day. The way to prepare for death is to perform well the duty of the hour.

The first element of natural faith in the immortality of the soul, is our delight in that which is permanent. We delight in immense periods of time, in rocks, mountains, and whatever has stability and permanency. We are interested in nothing that ends. The idea of a candle a mile long does not move us, but a self-feeding inextinguishable lamp, enkindles the imagination.

Secondly, this love of permanence corresponds with the wants of our nature. It proves that there is something in us that must have longer time for its development than earth can give. Most men are insolvent; they have failed to fulfill the promise of their youth. Few great authors or artists consider their work equal to their ideals. The Creator having given us this consciousness of undeveloped powers will give further space in which to develop them—immortality is space in which to fulfill your idea.

Another argument for immortality is our intellectual activity. The work of the intellect, unlike that of the hands, is never done. The result of all human knowledge is only to know how much more there is yet to be known. And the most cogent argument for immortality is our appetite for all knowledge. God would not have implanted this within our breast if he

had not intended to give us space for its gratification. The argument for immortality of the soul with Mr. Emerson was a conclusion, an inference, not a demonstration, and he thought man's dissatisfaction with any other conclusion blazng evidence of his immortality. Such in substance according to our notes and recollections, was the thought presented in Emerson's lecture given in a New England village many years ago.

MME. BLAVATSKY'S SUCCESSOR.

It is now announced that Marie, Countess of Caithness and Duchesse de Pomar, will succeed the late Mme Blavatsky as leader of the Theosophical Society, in Europe. Lady Caithness has long been known as a Spiritualist, having years ago during the lifetime of her husband, when she resided in New York, become deeply interested in and an investigator of Spiritualism. She is a gifted and accomplished woman but not free from some conceits and vagaries which lessen her influence, such as the belief confided to her friends that Marie Stuart had reincarnated herself in her (Lady Caithness') body. For twenty years this widow of one of the most blue-blooded Earls of the British peerage has disregarded the conventionalities of aristocratic society and has been one of the most talked about women in England. She has a large fortune and an income of more than \$100,000 a year. She is a pleasing writer and has published several works. In appearance she is described as of slim figure, elegant manners, refined tastes and always richly dressed—quite a contrast to her Cossack predecessor.

The impecunious and variegated theosophic cabal desires nothing so much as a rich woman whose regular stipend they can secure in exchange for fulsome flattery and prolific production of theosophical jargon which they neither understand themselves or expect any one else will. Intellectual virility and moral fibre are not wanted in the esoteric ring of the so-called theosophical society. Pretense, pounds and pence are what "go" and "fetch." With all her superstitions, mental aberrations, ambitions and vanity, Lady Caithness is a refined and cultured woman with a spiritual nature, whose soul will revolt at the Blavatskian coarseness and duplicity with which the theosophical troupe of actors and dupes are saturated, with here and there a marked exception, if ever she comes to realize the true status of her sycophants. Of course, extraordinary precautions will be taken to have her see only that which those who are bent on depleting her treasury know will be pleasing to her. If she but summons resolution and instead of standing in front of the Blavatsky cabinet will go behind she will find how the actors work their tricks. The latest dispatches say that there is likely to be a contest over the leadership of the theosophical society. No doubt the scheming Irishman who was Blavatsky's tool will fight hard for the sceptre, either for himself or one he can control.

This is weather in which the dogs suffer much, and, for the most part, needlessly, says the *Chicago Inter Ocean*. They are thirsty, and drinking fountains are few. They are hot, they perspire through the tongue, and ignorant and nervous people imagine the dripping sweat to be foam of madness. The hotter the weather the greater their desire to loll their tongues to the breeze, but a refinement of cruelty demands that they shall be muzzled during the very months in which muzzling is most irritating to them. Any doctor will testify that nervous irritation is more likely to lead to insanity than any other physical condition, yet we subject the dog to nervous irritation in the hope of preventing insanity. That canine madness is a condition induced with difficulty, and rarely induced at all, is proven conclusively by the fact that the torture of muzzling fails to make it common. But even the muzzled beast is not allowed to roam unmolested. The dog catcher pursues him with his cruel noose, and even a license tag does not always protect him from the hideous torture of the lasso. The dog catcher often is a dog thief. . . . The cruel vice of dog poisoning is alarmingly frequent. Would, drug-

gists make confession they could name hundreds of reputable persons, church members, humanitarians by profession, who regularly purchase poison for the sole purpose of dropping it where dogs will be likely to eat it. They do not design to poison any particular dog, they simply are victims of dog-hatred; they themselves are insane in belief that every dog is a body of latent insanity that may develop at any moment into fierce madness, and they think that they are doing good work whenever they poison a dog of any kind. Any one who has witnessed the patient suffering, the pleading and forgiving look of a dog that has come home to die of poison that has been administered to it on the street can not but feel indignation toward the insanely cruel human being who put the fatal dose in the beast's way. "Why," say imploring eyes, of the sufferer, "why, am I thus tortured? I have done no one harm. I have licked the hands of little children. I have wagged my tail when the baby in the perambulator passed, and he has crowed his pleased acknowledgment of my salute. I have been dangerous only to the vicious. Why am I tormented by this burning thirst? Who has poisoned me?" The fellow who wantonly poisons a dog is to be watched when he administers medicine to a relative whose life is insured, or food to a person whose death would benefit him. The descent of Avernus is swift.

The *Springfield Republican* says that when an avowed agnostic has personal experience of so-called psychic phenomena, a record of such experience is worth reading, "especially if the observer be considered honest, intelligent and critical." That journal then says in regard to Mrs. Underwood's paper published in the *Arena* for August: Mrs. Sara A. Underwood, who tells her story in the August *Arena*, is the wife of B. F. Underwood, well known as a writer and lecturer of the extreme radical school in theology, and these experiences of his wife were also observed and participated in by this radical agnostic. Mrs. Underwood is the "medium" through which these phenomena appear, and they consist principally in messages written by her hand without conscious effort or knowledge of what she is about to write or is writing. The communications differed, showing marked individuality in penmanship as well as contents, and all purported to come from persons formerly on the earth, but now dwelling amid widely different surroundings. The matter of these messages include stories of past events, some of which could be verified by the Underwoods and some of which were false; identification of individuals by recalling forgotten events in the common experience of Mr. Underwood and the communicating influence; and poems with a decidedly Browning flavor, which Mrs. Underwood is sure she did not compose; not to mention some amusing masqueradings of inferiors under great names. One of these verses is worth copying; Mrs. Underwood's hand wrote "One Word More," and then these lines:

Round goes the world as song birds go,
There comes an age of overthrow—
Strange dreams come true, yet still we dream
Of deeper depths in life's swift stream.

This is in brief Mrs. Underwood's story, without including the vision of a face she saw while bending over a dying friend. It will be seen that all such experiences run on the same lines, and none of them has any satisfying quality.

Col. John R. Thompson, of the office of Secretary of the Senate, as related by Edward Wright Brady in the *Washington Post* recently said: I don't think I was ever superstitious about anything until recently. Of course you recollect the late Col. Thomas A. Morrow, one of the most whole-souled of men? Well, he used to be in our office frequently when Congress was in session. He learned that I had a weakness for canes, that they were in a manner my "fad." One day Col. Morrow said he had a very old stick at home which he would present to me, adding that he thought it would be an interesting addition to my collection. Not long after that Col. Morrow brought

the cane. Before handing it to me he said: "Thompson, I have changed my mind about giving you this cane. It has a strange history. I can trace it back to 1803, and it has had twenty owners since that time. The strange part of it is that each time the stick changed owners by gift the person who gave it away died within two weeks after. I am just superstitious enough not to give you the cane, but I will sell it to you for five cents." I felt incredulous, of course, as to any occult power the cane might possess, but to satisfy the colonel I fished out a nickel and bought and paid for the stick, he receiving the money as a necessary part of the transaction. Thus a legal consideration had been given and received for the cane. Col. Morrow died within two weeks of that day. Is it surprising that I am now a little superstitious and eye that cane askance?

Two characteristics mark the age. One is a restless curiosity to study the hidden pathways of being, to illuminate darkness, penetrate mysteries. It is the age of microscope, telescope, and spectroscope. The eager quest of the scientific spirit is seen in natural history, physiology, literature, and religious and political history. Tradition can set no limits to the pursuit of truth, and no one now dares to brand this earnest curiosity as irreverence or infidelity. But another spirit is equally manifest. It is the frank confession of the limitations of human knowledge, the impossibility of clearing up the mysteries which lie beyond the domain of our knowledge. There is an agnosticism in philosophy and theology which stands out in strong contrast to the theological dogmatism which had mapped and published the whole plan of the universe. Of the two, agnosticism is more modest and cautious. Both of these characteristics, the earnest search for truth and the patient acknowledgment of human limitations, are necessary; but, for the pursuit of truth, faith is necessary to impel our curiosity, and hope is necessary to turn our doubt and ignorance into trust and expectation. Agnosticism as an intellectual trait may be but one aspect of modesty and candor; but, as an emotional trait, it is negative and hesitant, and need to be reinforced by the sentiments of hope and faith.—*Christian Register*.

The summer schools this year, which have increased in numbers, activity, and area of study, are a striking illustration of the restless, eager determination of young Americans to acquire knowledge as fast as possible on the largest possible variety of subjects, says the *Chicago Tribune*. It is not many years since the famous Concord School of Philosophy was the only summer school in the country. Since that has disappeared, partly owing to the old age and infirmities of its regular attendants and partly because the rising generation has no use for philosophies of the Concord sort, a successor has been started which shoots lower than the Alcott standard and is known as the Plymouth School of Applied Ethics. This, however, is largely a school of theories and speculations, which, though not as transcendental as those which used to be taught at Concord, are nevertheless a little too airy and elevated for the masses. The scholars are found at the Plymouth school in considerable numbers, but the successful summer schools have been those based upon the Chautauquan idea. As they cover everything from A to izzard in the way of knowledge, and combine diversion with intellectual effort they have been specially attractive to the great crowd of young men and young women who wish to enjoy a pleasant outing with the possibilities of becoming erudite.

Rev. G. A. Sabin, says in the *Universalist*: "We have nothing to expect from Calvinism nor Unitarianism. One is error, the other is death. Universalism must enlighten and save the world." The *Christian Register* quotes the above to illustrate that this writer wrests even from Unitarians their distinction for self-complacency. There are, it should be remembered, two kinds of Universalism, that which is progressive and that which is fossilized.



TO HELL AND BACK IN A FORTNIGHT.

[On his return from the annual convention of the National Editorial Association at St. Paul and trip to Yellowstone Park the editor, who seldom has a moment's leisure, found himself overwhelmed with work and therefore the more readily accepted the offer of his friend, Curtis, who always accompanies him in his outings, to write up the trip. A condition of the offer, to which the editor had to agree, was that his friend should not be dictated to as to style or subject-matter; consequently the editor does not hold himself responsible either morally or legally.—ED. JOURNAL.]

We have been to hell—THE JOURNAL editor, his wife and daughter and I, together with one hundred and fifty other editors and editorial appendages and accessories. Naughty Gothamites and Pharisical Bostonese declare that we of Chicago need not go away from home to find Lucifer's domain, but then everybody knows how to take those green-eyed cavers. Yes, I have always believed that if there was a hell it must be in this country. Everybody now knows that the Garden of Eden was here; and have not Dr. and Mrs. Le Plongeon proven by their finds in Central America that civilization on this continent antedates that of Egypt? Has not this intrepid pair of explorers proven that the Sphinx and other Eastern wonders were borrowed ideas, the originals existing in America, and why should not the truly, truly and only original hell be here, too? It is here! Somewhat dilapidated, to be sure, but still a good working orthodox hell. Our party has been there; it is a comfortable, entertaining place and we like it. We are reasonable; and although all regret we could not have seen it at its best, yet our sorrow is mitigated by the thought that had we visited it then, there were no newspapers to print the story and no editors to corroborate one another's accounts. I can give you, curious reader, the exact location of this supposed-to-be mythical but very real place. It is in Wyoming, north of latitude 44 and west of longitude 110. The current belief out there is that to its location is due the fact that women there first secured unrestricted suffrage. Duplicates would have been started in other states of the Union by General Susan B. Anthony had not Uncle Sam interfered and forbidden the removal of any part of the original. It is not now called by its good old name but is known as

YELLOWSTONE PARK.

A very good sized pleasure ground it is, too, being fifty-five miles wide and sixty-five miles long, containing 3,575 square miles—nearly three times as large as the state of Rhode Island. It is exactly 1,470 miles from Chicago by railroad—thus will be seen at a glance the error of Chicago's would-be rivals in asserting its proximity to the World's Fair City and the future center of the business, intellectual and religious world.

Here are some of the very appropriate names of places in the Park viewed or visited by the editors—many of them ex-devils, (whilom printer's devils): Devil's Kitchen, Devil's Slide, Devil's Punch Bowl, Devil's Bath, Hell's Half Acre, Hoodoo Mountains, and Goblin Land; and His Satanic Majesty's Thumb, pointing upward and attracting attention to the numerous sulphurous hot-water pools beyond, is one of the notable objects first seen when dashing up to the Mammoth Springs Hotel piazza behind the spirited six-horse teams which convey visitors from the railroad station at Cinnabar seven miles away. (By the way, I wonder how many visitors—even editors—know that cinnabar is sulphuret of mercury).

Yellowstone Park—the modern name—contains a greater number of natural wonders than can be found in an equal area elsewhere on the globe. Though half as large as the state of Massachusetts it makes but a small spot in the great state of Wyoming, which is as large as all New England with New Jersey thrown in and room still left for nearly a score of states the size of Rhode Island. Large as is the Park it is too small, and efforts are making to induce Congress to enlarge its area twenty miles on the east and the same distance on the south, thereby embracing

not only the summer haunts of the game that inhabit the present Park in winter but giving necessary protection to the forests at the headwaters of the largest rivers in the United States.

It requires no great stretch of imagination to believe that the theological myth of a burning lake of brimstone had its origin in this region; for here are numberless boiling cauldrons of sulphureted water, thousands of pits—called paint pots, where masses of scorching-hot clay mixed with sulphur and other mineral substances seethe and sputter unceasingly, regardless of wind or weather, season or lapse of time. From vents in canyon rocks and mountain sides superheated sulphureted steam fries the surface and discharges upon the outer air suffocating fumes of sulphurous anhydride. From the ten-thousand-degrees-heated subterranean furnaces are heard terror-inspiring growls and fierce rumblings, as though a million devils had rebelled and in one awful mob were struggling toward the upper world for light and air and betterment of their condition. The rumbling grows nearer, a huge pool redoubles its perturbation and spasmodically spirts angry jets of scalding water; the pool visibly increases in volume as it rolls and surges and hisses, suddenly, and fiercely as though fired from hell's biggest catapult a huge jet of water and steam shoots above the main body; up, up, up it goes, fifty, one hundred, two hundred and now and then two hundred and fifty feet; here for a minute it seems to stand like a pillar of wrath or a token of the hell-mob's terrible power; then, like all other exacerbations, it exhausts its force; the roar slackens, the volume of water lessens, the propelling force weakens. Slowly and reluctantly, with many attempts to recoup its strength it obeys the inevitable; sinks back to earth, and resumes its normal state of fretful unrest, only to gather force for another outbreak. Thus goes on the interminable exhibit of nature in this wild region.

Thousands of these boiling springs are to be found in the Park. Geysers abound, some of them surpassing all others in the world. From a single rent is a never-ceasing flow of steam representing power enough to move the heaviest railroad train at the rate of a mile a minute could it only be utilized. Here and there on the hill and mountain sides and on the formations caused by the overflow of springs are streaks and patches of sulphur seemingly as pure as the flowers of sulphur of commerce. Of the Geysers the most remarkable are: the Bee Hive which at irregular intervals of from ten to thirty hours spouts for eight minutes, and throws a column two hundred feet high. The Castle which is active once in from ten to thirty hours only throws one hundred and fifty feet, but the volume is immense, accompanied by a deafening roar and great quantities of steam. Old Faithful is probably the greatest favorite as it can be depended upon to show its best effort once in sixty-five minutes regardless of the outer world's seasons or temperature; and as it throws the scalding water one hundred and fifty feet high for four minutes it is in the front rank. I shall not weary the reader by longer dwelling on these marvelous exhibitions of nature's resources. Awe-inspiring as are the geysers they are but a part of the wonders of this wonderland *par excellence*. Prismatic Lake, Morning Glory Spring, Artemisia Spring, Emerald Pool and other water scenes need to be seen; no language can do them justice; but these sights and the vast group to which they belong are only a part of what is offered. To those who have time, inclination and endurance the Hoodoo Region or Goblin Land, so I was assured, offers a weirdly wild region for exploration, and this is only one of many sections of the Park that will in the near future be accessible to all travelers.

GREAT FALLS AND CANYON OF THE YELLOWSTONE.

To me, and I believe to most visitors, the falls and canyon of the Yellowstone offer the grandest as well as the most pleasing sights, though not so unique as, and devoid of the dread-inspiring characteristics of, the spouting, sulphuretted symposium. To get out of the infernal regions which, by the way, are at an average altitude of 7,000 feet, and to reach a spot

where we could with one sweep of vision view the indescribably beautiful canyon and the great fall which drops the water of the Yellowstone three hundred and sixty feet at a single bound was, indeed, like being suddenly transported from regions uncanny to Paradise. Here one can sit and see the river fifteen hundred feet below, running like a band of silver among the variegated rocks; and up the backward-sloping walls of the canyon the eye feasts on coloring so magnificently rich that no artist's brush and no language of mortals can do it justice. Here at an altitude of 8,000 feet cool breezes from snow clad mountains visible in the distance fan the brow of the tired but enraptured beholder as he gazes upon the wondrous handiwork of God and sees the eagle hovering over its young safely ensconced in the nest upon the top of a crag a thousand feet above the water. Here one may get close to the Great Spirit, and in the gratitude of one's heart give such silent thanks as never before, that one lives and is a part of God's stupendous work.

Nowhere does one more fully realize the possibilities of human achievement and the incongruities which the rapid strides of endeavor and invention have wrought within the lifetime of middle-aged people, than in Yellowstone Park. The hotel at Yellowstone Canyon, like others in the Park, is heated with steam and lighted by electricity; and it has all the appointments and accessories of a metropolitan establishment. On the evening of our arrival I saw, as did others, a beautiful wild deer within three hundred yards of the hotel. It pricked up its ears, as we passed within an hundred yards, and looked at us without fear. By telepathy I got this message from the beauty: "I am not at all scared; I am quite aware that Uncle Sam has forbidden shooting in this Park; I and my kind have learned where we are safe, and we propose to remain and raise our families right here on this reservation. If you will kill off the few remaining mountain lions and disperse the gnats that annoy us, we will give you a sight of us often, and induce the elk and buffalo to do the same." On the same evening and no farther from the hotel, Mr. Page, Secretary of the National Editorial Association, saw a bear which exhibited the same indifference to human company. An hour later this same bear frightened three young ladies of the party nearly into hysterics. They were about to cross a bridge when they caught sight of the old settler leisurely making his way toward them from the other side. As this feature of the trip had not been promulgated officially by Secretary Page, nor exploited in the guide book, the young women were filled with mortal fear and stood not upon the order of their going, but "got," in the expressive vernacular of this region. The next day five elk were seen near the stage road. Buffalo are rarely seen unless one goes off the regular route, but occasionally they are glimpsed; and at the Mammoth Springs Hotel are the remains of two Concord coaches wrecked at different times by being in the way of the ungainly beasts in their blind rushes—when they turn out for nothing and do not stop at a precipice. It is estimated that about one hundred and fifty buffalo are now within the limits of the Park, and the scouts and guards know where to find them.

ACCOMMODATIONS AND FACILITIES.

The hotels in the Park are within easy stages of one another, and well kept. Prices are less than one might anticipate, and no more than at first-class houses in the great cities, although here everything they consume has to be brought from the Pacific Coast—eight hundred miles away, or from points in the East varying from 1,000 to 3,000 miles. The facilities for transportation are nearly faultless. There were one hundred and fifty-five in our party, and the stage company not only made us all perfectly comfortable, but took care of an equal number more, comprising the usual run of visitors at this season. Mr. Wakefield, the head of the transportation department, is a general. His great energy, executive ability, and, above all, his kindness of heart through which he endears himself to his employees and to all with whom he comes in contact, fit him for the very responsible position he fills. Without

such a man, there would be little pleasure in traveling in the Park; indeed, it would have to remain a *terra incognita* to thousands of those who are now annually making the round with comparative ease and comfort.

STAGE DRIVERS.

There is a current belief in the East that western stage drivers are a wicked lot, that profanity and recklessness abound among them, and that they delight in frightening and shocking proper people from Yankee-land and other less cultivated regions of the outside world. This notion, like many other full grown myths, is at once disabled when a person of ordinary sense and a modicum of tact and consideration engages it at close quarters. Like Editor Bundy, for whom I am doing this work, I was born in the West about fifty years ago, before the days of railroads. My earliest recollections are of the Concord stage coach and the awe-compelling and greatly-to-be-envied driver who sat upon the box, cracking his long whip and handling his four or six horses with the skill and grace of a master. I've cultivated an intimate acquaintance with him, as opportunity offered, from those infantile days until now, and I freely confess, I would sooner take his chances of a ranche in Paradise than a certificate of entry from many of the deacons and preachers—with all due respect to these worthies. He isn't a saint by a long shot, but he is apt to be a hero—in embryo or full grown according to his opportunities. He treats his animals with kindness, understands human as well as horse nature, will risk his life any time for his passengers, is long suffering and patient even when the inquisitorial idiot tortures him with silly questions by the hour, or the hysterical woman shrieks for the thousandth time, "be careful, driver!" or essays to instruct him in horsemanship. The stage drivers in Yellowstone Park have before now been slandered by priggish or puritanical "tenderfeet" in order to make their tales more taking with eastern readers. I am sure our entire party has nothing but praise and good feeling for the twenty stalwart fellows who drove the decidedly mirthsome and always-on-the-alert editorial aggregation for four days. The stories they told would make the fortune of some of the high pressure publishing houses that send out sensational paper-covered books as "second-class" matter in order to beat the U. S. postal department and save a large sum annually by the sharp practice—much to the disgust of newspaper publishers for whom only was the low rate of postage originally established.

HOW TO GET THERE.

Saint Paul of old, was if history may be relied on, a wide awake all-around hustler, dominating all and everything within the circle of his activity. The devotion, ability and energy of the man are still potent forces of the world. There is in one of the northern tier of states a modern wonder, a municipality which within a generation has grown great, rich, powerful, aggressive and ambitious. Its name is Saint Paul and it partakes of all the strong and noble qualities of the character whose name it bears; but has a far broader and more liberal spirit; it is abreast of the times in religion and ethics, as well as in commerce and sociology. Saint Paul holds the key to the greatest Park in the world. Until a foothold was obtained in Chicago not long ago, it was one of the termini, and the principal one, of the gigantic system known as the Northern-Pacific railroad by which alone can Yellowstone Park be directly and easily reached. Everybody knows how to reach Saint Paul, and once there, Pullman palace cars are in waiting to transport the traveller across the splendid states of Minnesota and North Dakota, through the greatest wheat producing region of the world, passing the Bad Lands—which are not so bad—on into imperially endowed Montana, where at Glendive the railroad strikes the valley of the Yellowstone and over a steady grade makes up that splendid river toward its source amid the picturesque canyons of the Rockies to Livingston, a thriving and beautifully located little city. At Livingston tourists are transferred to a branch which carries them fifty-five miles to Cinnabar where commodious coaches are in waiting to transport passengers by a

splendid road to Mammoth Springs hotel within the boundaries of the Park and at an elevation of 6,270 feet above the sea. A hundred miles away, as one approaches, the snow covered peaks of the Rocky Mountains break upon the vision and thrill the visitor with awe and eager desire for nearer inspection. It should be said before leaving this theme that the happiness and comfort of the editorial party were greatly augmented by the attentive care of Mr. B. N. Austin, assistant general passenger agent of the Northern Pacific. One should see this wonderland of his own country and other wonderlands of which America is so prolific before going abroad in search of sights.

SEVENTH NATIONAL EDITORIAL CONVENTION.

This convention which continued from July 14 to 17 inclusive in Saint Paul was the largest and most interesting ever held by the association. Over four hundred delegates took part in the proceedings and the editorial party so royally welcomed by the citizens of Saint Paul numbered over one thousand. The press of all sections of the country was represented, every state and territory. The papers and discussions were of great value to the profession. There can be no doubt that these annual gatherings of men and women who wield such potent influence are of immeasurable value to the public at large, through the individual benefits secured to each participant by the interchange of ideas and experiences. It is not within my province to go into details of matters of more interest to the editorial profession than to THE JOURNAL's readers. It is enough to say that through these annual convocations of people representing the best and most progressive thought of all parts of this nation there must of necessity be evolved a greater and ever increasing spirit of fraternity. Nothing is so well calculated to kill out sectional prejudices and lead to closer community of interests, to a lofty patriotism and a broad and generous humanitarian spirit as is this National Editorial Association with its yearly meetings and steadily growing bonds of respect and brotherly love.

President E. W. Stephens of Columbia, Mo., burst upon the consciousness of the convention like a revelation. His dignified demeanor, great tact, deep knowledge of human nature, amiability combined with decision, fine executive ability, and the evidence of unlimited power in reserve impressed everybody. Had it not been unconstitutional he would have been forced to serve another year by unanimous acclaim. Hon. W. S. Cappellar, of Mansfield, Ohio, was elected president for the ensuing year. He is said to be a man of ability, and he needs to be, as it will be a difficult task to follow after Mr. Stephens. Mr. J. M. Page, of Jerseyville, Illinois, was reelected secretary. No one else was mentioned; for all felt that this, the most laborious and trying position in the association, could not be so well filled by any other member. To Mr. Page's ability and industry is due in large degree the splendid success of the seventh convention.

On their way to St. Paul delegates and their families to the number of several hundred spent Sunday in Chicago, where they were taken in hand by the Bureau of Promotion and Publicity of the World's Fair, assisted by the Press Club of Chicago. Carriages and tally-ho coaches carried the visitors to the site of the Fair at Jackson Park, and in the evening the Press Club gave a reception at their rooms in honor of the guests. On Monday morning the Chicago & North-Western Railway furnished a special train of Pullman cars to transport those who had rendezvoused in Chicago. Assistant General Passenger Agent Kniskern was in charge, and no crowned head or presidential ruler ever rode in greater state or received more lavish attention than did this body of modest editorial workers. At Milwaukee, Waukesha and Madison, they were the recipients of special courtesies from citizens and officials.

HOW SAINT PAUL DID IT.

I have traveled considerably, as in duty bound, with my particular editor, and have seen generous displays of courtesy in all parts of the country; but I have never seen such lavish outlays of goodwill and prodigal offerings of attention as were showered upon the editorial guests by the people

of Saint Paul. Space cruelly limits adequate mention. Suffice it to say that the generous people of that glorious city simply gave up possession of the place, turning it over to their guests. With the public and private expenditures made on account of the visit of the association Saint Paul must have let go of not less than \$40,000 in cash, and millions in kindly acts and feeling. That the citizens of Saint Paul and the material interests of that phenomenal center of wealth, enterprise and intelligence will always have a warm place in the hearts of the editors and their kin is assured.

I was just preparing to add another column to this account believing that injustice would be done if I stopped short of that, when the terrified countenance and despairing wail of the editor as he caught sight of the pile of manuscript caused me to weaken; and to gasp, "this is all." CURTIS.

POSTSCRIPT.

The Great Northern Railway, known also as "The Manitoba," is entitled to the thanks of the editorial party for an excursion to and a steamboat ride around Lake Minnetonka as well as for a banquet at the Hotel Lafayette, at which over a thousand sat down. Mr. F. I. Whitney, the General Passenger Agent of this road is an old Chicago man. He offered the association a train over his road and did all and more than even the most importunate editor could demand.

In the great reservation of Yellowstone Park, which is wholly under national control, the national colors were nowhere seen except over the tent of Larry Matthews, a witty and patriotic Irishman who had charge of the lunch station at the head of Hayden's Valley. The absence of the flag, even at military headquarters, had been a fruitful cause of comment in the party, and by none more severely criticised than by the many editors from the Southern States. When the stars and stripes were seen floating over Larry's canvas the patriotic enthusiasm of the company broke forth, and Hayden's Valley and the recesses of Mary's Mountain reverberated with the echoes of "America" as the song floated away from hundreds of throats. The attention of General Noble who, as Secretary of Interior, has control of the park, is earnestly called to this unpatriotic and unpardonable indifference to the emblem of liberty, equality and fraternity, the flag of our country; the country through whose bounty the Park is kept for its people, and which pays the military officers in charge, and demands of them their whole duty.

The Association will no doubt be invited to hold its convention in Chicago in 1893. In view of this a World's Columbian Exposition Committee of five, John C. Bundy, chairman, was appointed.

Minneapolis cordially extended the freedom of the city to the editors, but only a few were able to avail themselves of the courtesy, owing to previous arrangements.

The energetic and hospitable people of Livingston did everything possible to entertain the editorial party during the few hours stay in that prospectively great city.

LIFE OF HARRIET BEECHER STOWE.—SPIRITUALISM, ETC.

By G. B. STEBBINS.

We have had at different times fragmentary and quite imperfect glimpses of the views of this gifted woman on Spiritualism, but in the volume before me are the fullest and most fair statements that have been, or probably ever will be given in any connected method or manner. This life of Mrs. Stowe, "compiled from her letters and journals," and endorsed and authorized by herself, is the work of her son, Charles Edward Stowe. It is all valuable, but the parts which relate to Spiritualism will especially interest the readers of THE JOURNAL. On this, as in other matters, her biographer aims to be frank and fair,—he tells the truth in the warm light of filial affection.

Her friendship for George Elliot was deep and earnest. In a letter to the gifted Englishwoman, from

Florida in 1872, she wrote: "I want to introduce to you a friend of mine, a most noble man, Robert Dale Owen. Years ago I visited him in Naples (Italy) and found him directing his attention to the phenomena of Spiritism. I regard him as one of the few men capable of entering into an inquiry of this kind without an utter drowning of common sense. His books are worth a fair reading." To me they present a great deal that is intensely interesting and curious; although I do not admit all his deductions; with every abatement there remains a residuum of fact which I think both curious and useful. . . . In regard to all this class of subjects I am of the opinion of Goethe, that it is just as absurd to deny the facts of Spiritualism now as it was in the Middle Ages to ascribe them to the devil. . . . Do invisible spirits speak in any wise—wise or foolish?—is the question. I do not know of any reason why there may not be as many 'foolish virgins' in the future state as in this. As I am a believer in the Bible and in Christianity, I don't need these things as confirmations, and they are not likely to be a religion to me. . . . I think we shall, some day, find a law by which all these facts will fall into their places."

In these extracts we find strong interest yet an imperfect comprehension of the great subject. In a later treatise are these words, "Ah, were it true! Were it indeed so that the wall between the material and the spiritual is growing thin, and a new dispensation germinating in which communion with the departed blest shall be among the privileges and possibilities of this, our mortal state! . . . But, first, the stone must be rolled away by an unquestionable angel, whose countenance is as the lightning, who executes no doubtful juggle by pale moonlight, but rolls back the stone in fair open morning, and sits upon it. . . . No such angel have we seen. . . . The very instinct of a sacred sorrow seems to forbid that our beautiful and glorified ones should stoop lower than ever to the medium of their cast off bodies, to juggle and rap, and squeak, and perform mountebank tricks with tables and chairs, to recite harmless truisms. . . . Is there then no satisfaction for this craving of the soul? There is One who says: 'I am he that liveth and was dead, and behold I am alive forever more.'"

All this is in a doubting mood, ignoring the higher aspects of spirit-presence, forgetting, too, her own sensible suggestion that there were 'foolish virgins' in the life beyond who might come back. Granting all she says of Christ's high view of the immortal life there is the most perfect unity between that view and the faith, confirmed by knowledge, which Spiritualism has brought to many gifted and exalted souls.

In a higher and more illuminated mood is a letter to her husband, from Florence, at an earlier date. She wrote: "What you said of your spiritual experiences in feeling the presence of our dear Henry with you, and above all the vibration of that mysterious guitar, was very pleasant to me." She then speaks of a Mrs. E., "a very pious, interesting and accomplished woman, without doubt what the Spiritualists would call a very powerful medium, who has had a history much like yours in regard to spiritual manifestations," and says: "I find, when with her, that I receive very strong impressions from the spiritual world; so that I am often sustained and comforted, as if I had been near to Henry and other departed friends. I cannot, however, think that Henry strikes the guitar. It must be Eliza. Her spirit has ever seemed to cling to that mode of manifestation. If you would keep the guitar in your sleeping room you would no doubt hear from it oftener."

Here her spiritual nature is stirred to its depths, her mother-heart recognizes her child's presence, even in the tinkling of a guitar, and "very strong impressions from the spiritual world" are borne in upon her. In that supreme hour she was a Spiritualist, at other times her doubts were sincerely expressed, yet she gained much light. The biographer says: "Much as has been said in regard to Spiritualism in these pages, the subject has, by no means, the prominence that it really possessed in the studies and conversations of Professor and Mrs. Stowe. He had very remarkable psychological development, and the exceptional ex-

periences of his early life were sources of conversation of unfailing interest and study to both." He was "the visionary boy" in Oldtown Folks, and some of his "exceptional experiences" are given in this volume. In one of her charming letters Mrs. Stowe says of her husband: "My poor rabbi!—he sends you some Arabic, which I fear you cannot read; in *diablerie* he is up to his ears in knowledge, having read all things in all tongues, from the Talmud down."

It must not be supposed that this book is mostly on Spiritualism, as but some fifty of its five hundred fair pages are thus filled. From her early childhood-memories of her mother's "strong, restful, yet sympathetic nature," the reader is led through charming and most instructive narrations of the home-life of the remarkable Beecher family, sketches of its other members, the early and later thoughts and experiences of the gifted Harriet at home and in school, her happy marriage, the toils and poverty in outward things of a western life rich in interior experiences, her literary work crowned with success in Uncle Tom's Cabin and her admirable stories of New England life, and her later life of fame modestly accepted. Her correspondence with school mates and with members of her family, and in after years with a noble company of the good and the gifted in many lands, is delightful and of high value. Thus does this valuable biography show the wealth of inherited character, and the influences and motives which shaped and guided a long life rich in good words and deeds. Houghton, Mifflin & Company have made the book handsome and substantial, as it surely should be.

REMINISCENCES.

By MRS. J. M. STAATS.

CHAPTER XI.

FREE LOVE AND AFFINITY.

Like unto all new philosophies, or theories which come even in the most remote way in juxtaposition with any preconceived religious or other ideas founded on the Bible, Spiritualism has had its battle. Nor is it to be wondered at when we look with honest eye and heart at the many disagreeable things which have grown and spread their poisons broadcast upon Spiritualism. It is a well known fact that the body of investigators in spirit intercourse in Europe and America long ago numbered millions, hence it would be passing strange if in such a large body of men and women, one did not discover moral blemishes over which the spiritual nature was without control.

No sooner had the Harmonial Philosophy become a solid center, around which clustered the brightest and best proofs of immortality and progress, than the shameful doctrine of free love began to grow and flourish; free love a frightful misnomer, meaning free lust and licentiousness without even the decency of Mormonism. Its many attempts to drag Spiritualism into its slime and filth have met with defeat in every quarter, and it no longer disturbs or retards the progress of a system which of all others stands opposed to its practices and purposes. Surely society would be startled if one-tenth knew the extent and growth of causes which are so constantly becoming excuses for divorce. I regret to say that in the main those seeking my advice on the divorce question were church members, some of whom avowed themselves on the verge of suicide or insanity if compelled to longer dwell with an inharmonious wife, which inharmonious had not been discovered until some spirit in the body had convinced him that his wife was not his affinity. As a rule, I made short work of these cases, advising them to seek and lay their grievances before their pastors and not to go to mediums. One man informed me that it was ignorance and selfishness on my part that would not allow his friends to control me, so sure was he that they would approve of his course, he having found his affinity the wife of another man, and both being desirous of throwing off all claims of family, betaking themselves to each other, and leaving their children to bear the scandal, and care for themselves as best they could. It was they claimed, the higher law of attraction which they must obey, and any obstacle, it mattered not what, they were to throw aside as of no earthly account. It would have been im-

possible to stop this pair, who shamefully disgraced themselves and two highly respectable families as well; albeit every known effort was made to reason them out of their vile purpose. I cite this one as most remarkable from the fact that both husband and wife who were wronged by this act met and counselled with their deluded partners, beseeching them in some way if possible to avoid the scandal and wait until the spell might be broken and common sense and decency allowed to return. This with several cases in Boston and other large cities greatly retarded the spread of Spiritualism; from the fact that opposers regarded it as belonging to and the offspring of it. To say that such a condition of affairs is or was due to the fact that a man or a woman had become convinced of the presence of a spirit friend from whom they received intelligent and incontrovertible proof of life beyond death and the grave, is certainly absurd; if one is in the presence of those whom he has loved and trusted, surely the baser nature is seldom tempted to sin and disgrace.

Again it is equally absurd to select Spiritualists as a body alone guilty of derelictions of duty, and of sins which are becoming shockingly frequent in the church fold at large. A committee being appointed to wait upon Mr. Staats and myself to find as they said where "we stood" on the "marriage question," sought us ostensibly to see if we endorsed free love and affinity. After the spokesman, a fine talker, had dilated on the importance of the "proper marriage relation" he drifted into his theme. I fear that we were slightly impolite and hasty, for no sooner had we detected the drift of his remarks than we begged to assure him that he had said quite enough, and would oblige us by placing us on record as believing free love and affinity vile and devilish; meantime we regarded those who practiced or promulgated the doctrine, guilty beyond all hope of recognition in decent society, men who were unworthy the name, feeding appetites and passions even lower than the brute's. The leading disciple regarded me as harsh; yet had charity to hope I would develop sufficiently to meet them on their "platform," and thereby be enabled to see the subject from their more elevated standpoint. These "blights" exist in every society whether Spiritualist or Evangelical. No doubt all find, through the law of attraction, authority from kindred spirits—whether in or out of the body—who have and exert the same power over evil propensities, and it is safe to believe in greater force on account of their greater number. It certainly is due to the large body of intelligent Christian Spiritualists to assert that the pernicious doctrines find no affiliation with them, and they are shaken off as soon as the fact of their presence is known amongst them. No stream, however pure the fountain, ever burst from pent up springs, on its way to the great ocean, without bearing on its surface all sorts of riff-raff, mud and waste. No one will doubt the importance of the marriage relation, yet we are compelled to doubt the presence of as safe a spirit guide with those who seek the aid of spirits in the selection of companions, as had the servant of Abraham who was directed by the Lord to find a wife for Isaac, in "Rebekah at the well." We know too little of ourselves, to decide what qualities are most desirable for advancement and happiness in those we select for life companions. Men and women, I fear, seldom ask what they have to give in exchange for that which they demand. Time and circumstances create causes beyond the power of spirit or mortal to foresee or change. While the law of elective affinity may exert a greater natural power that we have yet dreamed of I believe that affection is built upon respect, that confidence and trust are reared in congeniality and sympathy. Love is not a burning flame to-day and to-morrow ashes—it is a light which beams forever and aye because it is God and of Him, eternal. It exalts the soul and gives to men and woman that completeness of life and character without which humanity's aims and aspirations have neither impetus nor motor.

CHAPTER XII.

THOMAS L. HARRIS—HIS CONNECTION WITH SPIRITUALISM.

As many accounts of Thomas L. Harris have at

various times appeared in the public papers, it is probable that any thing said of him may not be regarded as new. However his earlier career, beginning in New York City, is not without interest from the fact that many of his early admirers are still identified with the more intelligent members of the first society of Spiritualists. Mr. Harris was a natural poet, one of the most flowery and eloquent of inspirational speakers. Having been a preacher in the Universalist church, Spiritualism opened for him a broader field wherein to give from the spontaneity of his poetic nature, inspirations which flowed without stint or limit. Having occupied the desk at "Dodworth's Hall" on Broadway where he divided honors with Dr. Ambler, also a Universalist clergyman, between the two, as might be expected, sprang up a rivalry which culminated in a division of the society. Mr. Harris and his followers seceded, and established themselves in the chapel of the university building, Washington Square; leaving the first society at Dodworth's Hall to live on such spiritual food as could be obtained through speakers less flowery, but in all respects probably quite as wholesome.

Mr. Harris had a wonderful power over his audiences. Possessed of sympathy and magnetism, he carried them to heights over which by speech and gesture, he would rhetorically and eloquently soar, until, with open mouthed and breathless awe, his hearers would feel themselves transported into the divine presence of the Christ, of whom, greatly to his credit, he never for a moment allowed his people to lose sight. Not alone did he aim at this result but he assured them that T. L. Harris, and he only, could carry them into the sacred precincts of the gentle Nazarene; he it was who could direct every step of the uncertain way; he alone could render depraved humanity safe guidance through the many hells so graphically described by Swedenborg. He possessed the faculty of hitting every sin and every temptation, however hidden, and calling them by name and placing them in fearful array before the possessor. Bold and truthful he could adapt the finest phraseology to the coarsest sin. What wonder that the fame of such a man went abroad in the land! Why marvel at his power to draw the strong as well as the weak and weary to him?

While he evidently had in view the formation of a new sect, which was to be made up from scraps gathered from Swedenborg fitted into detached portions of Spiritualism, many careful observers discovered a strong tendency on his part to follow the example of the Romish church. This fact becoming more pronounced in the positive line marked out to his followers they became more and more completely controlled by his potent magnetism. These he compelled to undergo the most humiliating and absurd penances, abstaining in many instances from the actual necessities of life. My information was from a lady, a member of his household at Wassaic. The most menial service was exacted from ladies and gentlemen, many of which were too gross to publish or repeat. The chosen outside the home fold, were to wear Bibles or Testaments in their bosoms, opened at chapters selected by Mr. Harris when in a state of spiritual exaltation. All contact with relatives and friends, however near or dear, was forbidden; marriage engagements not meeting with his sanction were broken off, and no physicians, under any circumstances, could visit a member unless Mr. Harris endorsed their spiritual character and standing. Indeed, all the events of life must be submitted to his inner sight and dictation. The inner breathing could be developed by his process of training, and the grand trinity of the affectional, spiritual, and conjugal would come into that oneness from which a regenerated progeny would spring. Meanwhile such a perfectness completed would not only foreshadow the dawn of the millenium, but would establish for the redeemed ecstasies on earth, known only to the highest angel of the spheres! This wondrous development and mode of mortifying the flesh has scarcely been equaled save by Matthias the prophet, whom older readers will remember as having a brief season up the Hudson—not less than fifty years ago. In 1854 Mr. Harris

published his poem known as "A Lyric of the Morning Land"—a very remarkable book quite beyond my power of description. Its theme, scenes, and entire subject matter—if the word matter may be used—being laid after a celestial manner, and belonging wholly to the aerial regions, renders it rather too dainty for mundane criticism. Mr. Harris gives its history as follows:

"This poem is a Love Child of the skies;
'Twas bred in Heaven with breath like bridal blooms;
Sweet May dew fed its lips; it oped its eyes
Where Hesper's nuptial sphere with love perfumes
The vault of ether, and from Heaven down led,
Seven months within a mortal's breast 'twas fed;
And when the summer came, and while the skies
Bent lovingly as over Paradise,
When the last rose was breathing life away,
Like beauteous maiden on her dying day,
It sprang to outward shape; unformed by art,
Full fledged it left its nest within the heart,
And sung melodious in external airs.
As the same rose-tree many roses bears;
As the same eye hath many smiles of light;
And the same bosom many a sweet delight;
And the same lute a manifold refrain;
And many drops one golden shower of rain;
So the same Heaven from whence this child came down,
Peopled by deathless ones of old renown,
Hath many poems mightier and more grand
Than this fair Infant from their Morning Land."

The external history of this poem, from its conception to its final delivery, is as follows:

"On the 1st of January, 1854, at the hour of noon, the archetypal ideas were internally inwrought by spiritual agency into the inmost mind of the medium, he at that time having passed into a spiritual or interior condition. From that time till the fourth of August, fed by continual influxes of celestial life these archetypal ideas internally unfolded within his interior or spiritual self; until at length, having attained to their maturity, they descended into the externals of the mind, uttered themselves in speech, and were transcribed as spoken by the medium, he, by spiritual agencies being temporarily elevated to the spiritual degree of the mind for that purpose, and the external form being rendered quiet by a process which is analogous to physical death. The poem was dictated at intervals during parts of about fourteen days, the actual time occupied by its delivery being about thirty hours."

The "History," "Preface," "Prelude," and "Finale" of the poem, together with this appended note, in the same manner were uttered and transcribed. It is due to the external author, or medium, to add that in his external waking condition he had not the most remote knowledge or conception of any part of the poem till it was unfolded from the interiors of his mind and spoken in the manner described. The reader interested in the psychical phenomena attending its delivery, and the philosophical question connected therewith, is referred, for a statement of the condition of the medium during its utterance, to a luminous essay and statement from the pen of S. B. Brittan, which may be found in the introduction to the "Epic of the Starry Heavens," a poem communicated in the same manner and through the same agency.

In 1859 Mr. Harris visited Europe, assuring his followers that large fields for his peculiar tillage were awaiting him; he would be gone four years, and in his absence in body, he should hold them by the help of the Lord in spirit, the strength of which was unquestioned. He was absent less than two years; of what his special harvest abroad amounted to I am ignorant. While in London he published "Regina, a song of many days." His poetry is all of the same ethereal nature, allegorical, visionary and transcendental, hence necessarily ephemeral. Not however without beauty and startling ideas, which to understand one must have a knowledge of the medium through whom such strange melodies were poured.

After the disclosures of discipline at Wassaic, Mr. Harris established his community at Brockton-on-Erie, at which place the Hon. Laurence Oliphant became a devotee. In a conversation with Mr. Oliphant, that gentleman assured me that he determined to go

through with all and every discipline prescribed by Mr. Harris, from the fact that he saw in a strict adherence to said demands not only a perfect purification, from all evil, but a complete victory over the body and its temptations forever. In fact the mortal was to become wholly under control of the spiritual body, and the kingdom of heaven reached here below. Mr. Oliphant was certainly earnest and faithful in his narration; what came to him later or whether he attained the expected goal, he alone knew.

For a long time Spiritualism bore all the odium of Mr. Harris' remarkable career, which was not without irregularities in business affairs, after the manner of the material world. His votaries were sought and his strongest efforts exerted where the largest amount of money was to be obtained. Recent public disclosures have shown much to his discredit in this direction. However, Mr. Harris long since disclaimed all connection with Spiritualism, and warned his people of the danger of contact with Spiritualists, whom he claimed were open to the attacks of evil spirits, without his knowledge to repel them.

Mr. Harris' ruling passion was love of power, to lead and to allow none to question, to command and be obeyed. The day for such tyranny as applied to thought and reason having long since passed away, one cannot but acknowledge that Mr. Harris must have been a man possessed of extraordinary magnetic ability to draw and hold so many intelligent minds of both sexes into his charmed circle. His church was named the "Church of the Good Shepherd." The communion plate handsomely engraved bore the inscription, and is now in the hands of one of his church, who believed explicitly in him. Mr. Harris started a bank at Amenia, Dutchess county, N. Y., with capital stock of \$100,000, when in reality there was but \$75,000, the bulk of which was furnished by the late Laurence Oliphant. What became of the funds or bank of the Good Shepherd, would be a difficult matter to state. His attempts at business were all very strangely conducted, and whatever monies were placed in his hands for the purpose of aiding his doctrine it was a known fact that said funds were never appropriated for purposes promised by him. His schemes for publishing, where a large sum of money was used for plates, etc., were failures, in which well-meaning, honorable men were made his dupes. No one seemed to question; if any knew the facts they either withheld them because of fear of ridicule, or in the vain hope that Mr. Harris might some day fulfill one of the many great promises he had made. Some of the more determined lady members of his society had the temerity to call upon him out on the Pacific coast, where Mr. Harris gave them to understand that the tie that once bound soul to soul had long since broken.

(TO BE CONTINUED.)

LEGAL ANTIQUITIES.

In an old volume published in 1715, containing the "Acts and Laws passed by the General Court or Assembly of His Majesty's Colony of Connecticut in New England," are the following extraordinary provisions:—

"If any child or children above sixteen years old, and of sufficient understanding, shall curse or smite their natural father or mother, he or they shall be put to death; unless it can be sufficiently testified that the parents have been very unchristianly negligent, in the education of such children, or so provoked them by extreme and cruel correction, that they have been forced thereunto, to preserve themselves from death or maiming."

"If any man have a stubborn or rebellious son, of sufficient understanding and years, viz., sixteen years of age, who will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, he will not hearken unto them; then may his father or mother, being his natural parents, lay hold on him, and bring him to the magistrates assembled in court, and testify unto them, that their son is stubborn and rebellious, and will not obey their voice and chastisement, but lives in sundry notorious crimes, such a son shall be put to death."

"If any man or woman, after legal conviction, shall have, or worship any other God, but the Lord God, he or she shall be put to death."



HER YEAR IN HEAVEN.

It is a year ago to-day, we said,
Since she was numbered with the dead;
A year that we have been alone
Remembering her slightest tone,
And listening vainly for the fall
Of her light feet along the hall;
A year that we have daily seen
Her vacant chair. Yet, all serene
The summer days move grandly by
In pomp of royal pageantry;
The purple midnight gemmed with stars,
The sunset with its glories bright,
The lake beneath the moon's calm light;
With all these charms around us spread,
We pity her for being dead.

We laid the form we cherished so
Out where the fair, meek daisies blow,
And planted heart's-ease o'er her breast,
The symbol of her peaceful rest;
And wrote the name so often said
On gleaming marble at her head:
And sun and moon and cloud and star
Aternately her watchers are.
And yet we say she is not there,
But has her being o'er elsewhere,
So far remote from mortal eyes
We know not where her heaven lies,
And, ah, the silence! echoing back
But our own cries! We see no track
To the fair skies, no faintest trace
That leads to her new dwelling place.

We ask each other, day by day,
How fares she since she went away?
What does she do at morn; at eve,
To-day, to-morrow? Does she grieve
That we her pleasures may not share?
Or has she dearer comrades there?
Or does she wait—seeing the end—
With patience infinite, and send
Us loving thoughts across the space
That hides from us her happy face.
And, knowing that we love her still,
Yield trustingly to God's wise will?
Perchance her raptures are so sweet
Twelve months have passed with pinions fleet:
And she has had so blest a year,
She pities us for being here.

It is generally supposed that the age when steel-clad gentlemen tilted with long spears in honor of their Dulcineas was the golden age of "first-class" ladies, says the *New York Ledger*; but on looking closely into the household annals of the days of chivalry, we discover that the "queens of love and beauty" for whom so many mid-ribs were transpierced and caputs cloven worked rather harder than modern domestics. Now and then they sat in state in galleries hung with "brodered tapestry, and saw cavaliers wearing their scarfs and mitens let daylight into other cavaliers who disputed the potency of their charms; but those gratifying spectacles were luxuries too expensive and dangerous to be common, and the ordinary routine of a "lady's" life in the chivalric era was at once monotonous and laborious. The stately countess of the olden time spun and carded and wove as industriously as any of her handmaidens; served out bread to the poor on "loaf days," at the castle gate; shaped and helped to make her husband's and children's clothing and her own (for in those days tailors and dressmakers were few and far between); supervised the larder and the dairy; carried the ponderous keys of the establishment, and, in short, played to perfection the careful housewife in the stronghold of her lord, while he rode about the country with crutal axe at his saddle-bow and a long ashen skewer at his stirrup-leather in a chronic state of wolfishness, and ready to do battle for any cause or no cause at all with whomsoever it might or might not concern. In point of fact, the aristocratic dames and demoiselles of old were mere drudges and dowdies as compared with the female patricians of this our day and generation. Nay, even our housemaids and cooks have more leisure and take the world more easily than did the duchesses and countesses of the Iron Age. Modern chivalry accords to ladies all the privileges they ought to desire, and such liberties as the "tyrant sex" does not voluntarily concede they generally take the liberty to take. Never at any former period in the history of man was he so entirely under the thumb of women as he is now.

I greatly admire the English woman for her utter refusal to worry or be worried, and the consequence is that she looks

young at fifty, writes Edward W. Bok in the *Ladies' Home Journal* for August. She undertakes no more than she can comfortably carry out, and thoroughly believes in the coming of another day. By this I do not mean that she procrastinates: she simply will not let the domestic machinery grind her down to ill-health and early old age. She is a frequent bather, and regards health as the prime factor of life, to be looked after before everything else, though the breakfast may be an hour late. She sleeps nine hours, and takes a nap during the day at that. She arranges her day's work in the most systematic manner, and her little memorandum slip always shows two vacant hours; they are for rest. She eats heartily, but the most digestible food. In the most modest home, no matter how little there may be on the table, there is nothing but the best. She would rather have a mouthful of good food, and go partly hungry, than eat a whole meal of cheaper things. She is a true economist: regulates her expenses carefully, and is a true believer in the allowance system. There are some things about the English woman which her American sister dislikes, just as it is vice versa; at the same time, there are things which would make our American women happier and healthier if they imitated.

A writer in the Contributors' Club of the August *Atlantic*, in a paper on "A Swiss Boarding-School," says of Swiss school-girls:—French and music being the chief ends of each girl's sojourn, there was no grind of college preparation. Nobody was studying for an examination. This prevented a certain strenuousness of tone and tensivity of excitement which are apt to exist with us in the more earnest schools. On the other hand, there was in the girls themselves none of that intellectual interest which we find among bright American girls who are pursuing classical studies together. They had among themselves no such eagerness of conversation; they did not appear to discuss the problems of life or to feel personally answerable for their solution; and as compared with a set either of clever or of fashionable girls they seemed very young for their years, though in some instances very bright, and in an interesting way. If the school had not the stamp of a college preparatory, neither had it the character of our fashionable institutions for young ladies. Careful attention was paid to instruction in manners and little niceties of social usage. The necessity for a woman of being womanly was frankly dwelt upon, and taken for granted as a basis of action; but a trivial or petty view of things was strongly discouraged, and the whole tone of the household was that of a rare simplicity and unworldliness.

This might properly be called the age of silk. Fabrics of silk rival those of cotton in cheapness and quantity, says the *New York Tribune*. The poorest housemaid may wear a dress finer than that Justinian refused to his queen. Adulterations are rife in all silken goods, and yet, as a matter of fact, pure silk may be bought as cheap as the adulterations. Paradoxical as this statement seems, it is demonstrated every day. The public has become so used to the extra gloss put on silk by various artificial modes of treating it and to the added weight given it by metallic dyes that they usually prefer it to the pure silk. In spite of the protest of honorable merchants who assure their customers that they cannot recommend the high lustre goods, in nine cases out of ten the pure silk is left on the counter and the adulterated silk at the same price is purchased. There are silks in market at \$3 a yard which will tear like paper across the grain. It goes without saying that such silk is treated by some artificial method which has destroyed its strength or is not made wholly of the web of the worm.

President Diaz has a wife who stands in Mexico much as Mrs. Cleveland does in the United States. She is a beauty of the brunette type, finely educated and very charming in her manners. She is simple and unostentatious, and is always doing kind things for the people. She is a daughter of the Hon. Romero Rubio, and she presides with much grace over the president's palace in Mexico City and over his grand rooms in the castle at Chapultepec.

Mrs. Margaret E. Sangster, editor of *Harper's Bazar*, has been before the public as a writer for a quarter of a century, beginning with verse and combining later the practical work of a critic and journalist. Her poems are full of tender sentiment and

her stories are bright and well told. She has done excellent work in the field of book-reviewing, but it is for her wise and progressive work as editor of the *Bazar* that she is best known. Of her profession as a journalist she once said: "I would not exchange it with all its drudgery for any other position of which I can dream. Everything about it suits me. More, perhaps, than anything else I value the opportunity it gives me to say helpful words to the struggling of my own sex."

It is remarkable that nearly 30 per cent. of the total female population is employed in remunerative occupations. In the last decade the percentage was only 21.33 per cent. of the whole. Out of the eleven classes of occupations women have increased comparatively in nine—viz.: Government service, professional and domestic service, trade, agriculture, fisheries, manufactures, and as apprentices, while they have decreased comparatively as laborers and in personal service. In 1875 there were nineteen branches of industry in which women were not employed; in 1885 the number was reduced to seven.

The prevailing tone of a family is sometimes reflected in the conceptions of the children. A lady, hearing a little girl repeating the form of prayers she had learned, told her to ask, as she would of a father, and in her own words, for what she needed most. The child knelt, and, after a few moments' reflection, implored earnestly: "Oh, Lord, please make us all very stylish!"—*Kate Field's Washington*.

THOUGHTS ON LIFE'S MYSTERIES.

TO THE EDITOR: Now that I am approaching the end of my sojourn on earth, I purpose to give the residuum of my life-long thought as it regards "the sad mystery of life."

I perceive that evolution is true, in the broad sense that ignorance is always the antecedent of knowledge; that vice is, likewise, the antecedent of virtue. We are not now touching the evolution of animal forms of life, but simply concerning ourselves with man as he is at present, morally and intellectually, for, after all, the mind is all there is of anybody.

A blind force cannot operate so as to give a uniform "stream of tendency;" progress is the result of law, inexorable as gravitation. If we look at the surface of the earth, we see elevations and depressions, mountains and valleys. So, too, if we look at the world of mind, we see the same diversity, the lower stratum and the higher. The energies of the earthquake heave up the hills and the mountains; and at the same time, depress the common level. The forces that make one man, kill another. This antithesis is also in the gospel of Christ. It is "the savor of life unto life, or of death unto death." But there is nothing fortuitous in all this, nothing accidental; on the contrary, the whole universe, in detail, is controlled by law. That which men call evil is a mighty factor in the sum of those giant energies that move the world forward from savagery to civilization, from selfishness to altruism. It was self-preservation, not generous self-denial, that caused "our hairy ancestors" to unite in communities; and yet selfishness epitomizes all evil, of whatsoever kind.

Millions of men, under the burden of our common clay, have gone out of existence eternally, because unfit to live; but their lives were not absolutely useless to surviving humanity. The most loathsome man teaches a lesson. The law of attraction and repulsion are nearly equal, if not quite so. A drunken brute may, by his example, render a temperance lecture unnecessary.

Vice is a monster of such hideous mien,
That, to be hated, needs but to be seen.

But useful as evil is, as a negative force, it must be got rid of, or there will be no redemption for humanity. We must, by striving, rise above the level of our brute nature, or sink into oblivion with extinct forms of life, whose environment literally crushed them out of existence.

Might is no longer right, as it was in the reign of physical forces, but the reverse is true. Right, now, is might. A lady's tear is mightier than a bully's fist. Not the man with the lion's strength shall "inherit" the new earth, but the meek, the gentle, the loving. The millionaire, whose selfishness has grown to mammoth proportions, is a monstrosity who cannot survive in the kingdom of love. He will pass away as the mastodon, because of the new environment. Love itself is merciless to that which it cannot assimilate. Slowly but

surely alien matter must be eliminated from an organism that is on the way to altruism. As a great ulcer comes upon the natural body, so bloated bondholders appear upon the diseased body of humanity. It is abnormal to have a capacity only for money getting, just as it was abnormal for Barnum's calf to have six legs, with two of them useless. What a man really needs he should have; but an excess is an absurdity, a curse. Egotism is a phase of selfishness; and it is a remarkable fact that the meaner the man the more colossal is the estimate he puts upon himself. In the present stage of evolution, the love of our neighbor is simply impossible, except as we love him in a degree subordinate to ourselves. We cannot love him as we love ourselves. Self will always take precedence in any affair of division where "the lion's share" is to be determined. This principle is so firmly rooted in our common nature, that it will take a thousand reincarnations to cure it. No heaven here, or hereafter, is possible when the fiend of selfishness is dominant. Snow does not fall from tropical skies; and the spotless mantle of Christ's righteousness will never descend to a swaggerer, an egotist, or a rich man dressed "in purple and fine linen." Dives is the impersonation of a selfish and wicked world. Lazarus represents the toilers, who are poor. Salvation awaits the one, damnation the other! Let no man doubt that God is able to punish the scoundrel, after conscience and material fire become unavailable. There is a terrible adumbration in the parable of the "Rich Man," a lurid intimation of what hell is; and it is not impossible, after all, that hell may be real. One thing is certain, if the Bible be true, no rich man can go to a pure, unselfish world. The eternal fitness of things forbids the idea. His destination is hell, if there be truth in scripture, or trustworthiness in human reason. The devotion which Christ requires is one of self-sacrifice; and no man who is incapable of laying down his life can gain the better one. "He that loses his animal life shall gain the life which is eternal; but he who refuses to die now, will surely die eternally hereafter."—God loves the sinner just as the law of gravitation loves him. Violate any law of nature, and love and mercy interpose no hand to save you. So it will be in the hereafter. The laws of nature are the laws of God, inscribed, not upon stone, not upon any local tablet, but upon the face of creation!

Evolution works in us, and for us; but we must cooperate with these beneficent forces, or they will destroy us. No extraneous power, like an elevator, will lift us above the brute; we must go upstairs, step at a time. The love that saves us is our own love, not a mere reflection from "the sun of righteousness," for in that case it might be as cold as that of the moon. We must be, not lukewarm, but hot. The word of truth must burn in us, as the invisible Christ walks by our side. Our state must be positive, not negative, not half hearted, not vacillating. It were better to go back to the world than to follow Christ at a great distance, and deny him at the cockcrow of infidelity.

Everything precious is purchased at the cost of self-sacrifice; and the greater the treasure the more we must give for it. Nothing is gratuitous in the vast universe. To climb to distinction among men is Herculean labor; to be a Christian involves the same invincible courage and labor. A priest can no more make you better than the man in the moon. Development means exercise, not less in the mental and moral world than in the physical. To be strong and robust spiritually, all the latent energies of soul and body must be "at concert pitch," must be as violin strings, at their highest tension.

What we can do for ourselves no power will do for us. We must believe and act for ourselves, and be saved in the same way. The day, nor the night, will ever be a minute longer; and the blowing of a ram's horn will give you no more time to prepare for death and judgment, than you already have. You cannot wear the mantle of Christ's righteousness as you might wear the cloak of some one else. You must have a righteousness of your own; and unless it exceeds that of the Scribes and Pharisees, you will be damned. Salvation is a gift, but it was never meant to supersede the necessity of faith and works. For the man who lies upon his back, and neither plows nor plants, the earth refuses her increase. The soil may be rich as the love and mercy of God, but starvation clutches the lazy man as damnation will clutch him, notwithstanding Christ died for the lazy the same as for the industrious.

R. E. NEELD.



QUESTIONS ANSWERED.

TO THE EDITOR: I have been asked some questions which I copy and send you with my answers:

Question 1.—As a reasoning being, with an individuality of your own, do you not think you are entitled to information as to the object and purpose of the powers that are using or affecting your system? If they are on a higher intellectual plane than yours, should they not give evidence of it to you in some verifiable propositions which involve what is beyond your present knowledge?

Answer.—That is exactly what I thought and not only suggested, but demanded of these wonderful sky-folks; but their response could hardly be tortured into a compliment, closing with a vigorous request that I should attend to and mind my own business. They have "bossed" the whole job from the start, and evidently propose to thus manage matters to the end. I fought against the whole affair (which appeared to me at first to be altogether alarming, if not diabolical) for several weeks, in all ways possible or imaginable; but I might as well have held a pugilistic encounter with the wind!

Finally I got reconciled, and then, in a hearty, cool-headed way, infatuated. I stopped dictating or importuning and said, "Go ahead, Mr. Angels' Farmer Reynolds will stand by you to the end." Thereupon I was heavily shaken and vigorously annoyed, but little more. Our relations began to be philosophical and cordial; I being assured that a prolonged, electrical proceeding was necessary, but that overwhelming proofs, to the world, would come anon.

Thus I am observing, hoping, waiting. What else can a mortal do?

Question 2.—"Please state when you first began to have these experiences, and what were your physical condition and occupation at the time and a year preceeding?"

Answer.—The first startling manifestations of these sky-folks occurred two years ago last May, while I was on the Upper Peninsula of Michigan looking over the mining regions. They powerfully and suddenly began to talk at and electrize me then and have constantly thus besieged me ever since. My earliest experiences were published in the Grand Rapids Democrat but I have no copy at hand. Suffice it that they were as marvelous and incredible as the Arabian Nights Entertainments. Had any other man recorded such events, I should have branded him as a colossal liar! I was a lawyer and journalist at the time, as now.

Question 3.—"If you have talked with a first-class physician in regard to your experience, what was his judgment as to the cause of the phenomenon?"

Answer.—I have consulted a score of them—this during the early stages of the manifestations—and they were mostly "dumbfounded." None suggested medicine; and but one "an asylum for cranks"—and he has since gone to Wauwautosa or Pontiac, I forgot which. It is wholly different from the "false seeing" and "false hearing" phase of lunacy. All the august professors and doctors declare that, thus making the major problem to be whether I am a monumental liar? On this question I modestly take the negative. My word for it, brothers and sisters, all I have written is truth!

Question 4.—"Is there any abatement of your ability to do sustained thinking or intellectual work generally?"

Answer.—Not a whit. I am tough as a bear, and never work less than twelve hours a day, either in the city or at my Belmont home. And—for I must boast of it—this knowledge of a "hereafter" makes me the happiest man that ever lived!

Finally, there has been no preaching or poetising feature to this enigmatical affair. It appears to be wholly scientific, not religious or theological. A band of spirits seems to be constantly around me, and as often as every hour in the day, wisely and merrily chat with me—nobody else hearing; but I hear, substantially as through Edison's phonograph, the communion constantly becoming stronger and easier. They also give me the grandest and most marvelous of visions, every day and night.

But so far, they hold back all knowledge of "heaven," and wholly refuse public "tests," saying that my ambition, curiosity and utter ignorance are the strongest

levers they have to work with. And I am more than satisfied to wait—in short I have to be!

Now, this, (and my other articles,) generally cover the situation. I talk with few on the subject, being much engaged, and write little; we must all wait, hope and take the outcome.

J. MASON REYNOLDS

"LOOK ON THIS PICTURE AND THEN ON THAT."

TO THE EDITOR: A commercial traveler for an Eastern house came into my store a few days ago. He was a very pleasant gentleman, about forty-five years of age, a native of Vermont, and after conversing with him awhile, I found him to be a man of fine sense, who, though strictly orthodox, was evidently imbued with a spirit of liberality that was refreshing to observe in one of his class. He took up a Spiritualist publication that was lying on the counter and after glancing at it said, "I live right in the midst of a community of Spiritualists, and I tell you their religion is no good. I have lived in a Christian community until about two years ago, and it shocks me how these Spiritualists live."

"Bad lot, are they?" I suggested.

"Bad lot," he replied. "I tell you I would not give a cent for a religion that does not make people better."

"Why," I asked, "what do they do that is so bad?"

"Do? They work on Sunday in any little emergency, and if they don't work they go picnicking or boat-riding, and would go hunting or fishing if the law wasn't so strict, and I don't believe there is a dozen Bibles in the whole community. They seldom ever go to church, and let their children romp and play just as they please on Sunday."

"Do they seem to be honest?"

"Oh, yes, they are honest, and pay their debts, and a kinder-hearted people I never saw. They would lead anything they have got; and seem very neighborly, but they are so irreverent; they seem as if they have not the fear of God before their eyes at all."

"Do they tattle, back-bite, tell lies, or try to raise a fuss; think themselves above others or ostracise persons who don't believe as they do?" I said.

"No," he replied, "I never saw people more free from anything of that kind than they are. In fact, they don't seem to trouble themselves in the least about any one's religious belief. I don't believe they ever, even, warn their own children of the wrath to come."

"How do their children compare with those of Christian families you have known?"

"Well, as I say, they have apparently never been taught anything with regard to a hereafter, and just go romping and singing and dancing along, Sunday and every day, and don't know it is any harm, and of course they are bound to be merry. My children have caught the infection, and my wife says if we don't get out of the neighborhood she will be unable to hold them in much longer. She wrote me yesterday that the children called through the fence last Sunday to our little girl to come and play. Emma told them that it was Sunday, and that it was wicked because it was the Lord's day. The children said all days were the Lord's, and were given us to enjoy. My wife heard them and went out and drove them away and told our little girl when she saw them coming after this she must come straight in the house and shut the door, and she said she would, but afterward repeated what they had said to our other little girl and boy, and said she thought the children were right. So you see I will be compelled to get a lay-off and move away, or have my children ruined. These people are so kind-hearted and pleasant I don't like to move either; but it is my duty to raise my children in a Christian community, even if it is not quite so pleasant otherwise."

"Why not so pleasant otherwise?" I asked.

"Well," he replied, "where I lived before was altogether a Christian community. There was hardly a family but that belonged to some church; and if anybody moved in, the leading ladies of one or the other of the churches called on them at once, and if they were not members of one or the other of the leading denominations and could not be induced to join, they were soon obliged to pull up and get out. They said they couldn't afford to have a lot of infidels in their midst and they soon found themselves treated like the Jews treated the Samaritans."

"And were these Christian denominations kind to each other?" I asked.

"Oh, well," he replied, "you know how it is in all Christian communities; there is always more or less jealousy and rivalry among them, and this would cause back-bittings and quarrels and misrepresentations. The Presbyterians, you know, don't like the Methodists, and the Baptists don't agree any too well with either, and the Catholics think everybody else wrong, so they don't agree only in one thing, and that is in hating infidels and Spiritualists, as they are bound to do for the sake of their children, for it wouldn't do to have them grow up Godless and Christless, as they would if allowed to associate with these children and imbibe their heretical ideas. Yes, I must get my house to let me off, and move back to where I came from."

I heard him through, and then said, "Look on this picture and then on that. You say that the Christian community among whom you have lived have Bibles, attend church, keep the Sabbath, pray and teach their children to do so; but you admit that they ostracise those who do not believe as they do, that they back-bite, start and promulgate stories that are untrue, quarrel with other churches, etc., while these others are good neighbors, honest, kind-hearted and truthful, mind their own business, enjoy themselves, and allow their children to play and enjoy themselves, and don't frighten them about a hell or an angry God, thus making moral cowards of them. Now, which religion is the best?" (I leave each to say for him or herself.)

S. T. SUDDICK.

QUEEN CITY CAMP.

TO THE EDITOR: To turn from this scene of enchanting and sylvan beauty to the desk is somewhat of a task; yet I want to tell the readers of THE JOURNAL something about the Spiritualist Camp Meeting at Queen City Park, Burlington, Vt.

Last summer a small party, of which your correspondent was one, came from New York for a few days' visit. We remained during the entire meeting and engaged rooms for this year. And now it seems a more delightful spot to us than it did a year ago. Nature has done everything for the place. The scenery is superb. The walks and drives would suit the most exacting lover of nature, and her moods are ever varying. Ravines, cliffs, forests, rocks, smiling meadows, graceful and undulating mountain vistas, comprising the ranges of the Green Mountains and the Adirondacks, are only the settings of the silvery Lake Champlain the charm of which has not yet been worthily sung.

Turn we to the camp which held its first public sessions on August 2nd and closes on September 6th. Suffice it to say that the atmosphere is as morally clean, pure and wholesome as it is physically, and that is saying everything. Furthermore, the management is harmonious and able. The opening lecture on Sunday, fitting the occasion, was given by Mrs. Abbie Crossett, followed in the afternoon by F. A. Wiggins, who closed by giving tests while in a state of trance. On Tuesday Mrs. Ida P. Whitlock spoke before an interested audience at the romantic auditorium in the grove upon the bank of the lake and within sight of the noble vista melting into the distant western shore. She finished with psychometrical readings in which she is so successful, after which Mr. Wiggins gave tests as usual. The latter gentleman has greatly improved during the last year and has lately become eminent as an answerer, while in an unconscious trance, of sealed letters. Yesterday he lectured before giving tests. To-morrow we shall have Frank Baxter whose wonderful delineations attract a crowd, and he and A. E. Tisdale, the remarkable blind medium, hold the fort during the next few days.

Dr. Henry Slade is here and will remain in camp during the entire season. His mediumship in all directions is as powerful as ever. It has been repeatedly proved in a variety of ways. He has instituted a series of parlor seances, beginning with a piquant familiar talk while entranced and ending with psychometric delineations of character and with prophecies and readings of the past. For these seances an entrance fee of only ten cents will be charged. He will also give several lectures on his travels in various parts of the globe while exercising his mediumship. There are also on the ground several first-class mediums and notable healers. The New York gentleman who owns the high cliff near the grounds of the camp and overlooking a magnificent view, is opening paths and roads through the rocky fastness of the

forest, to which all well-behaved persons have access. They are as wild as though made in the heart of the wilderness; yet within half a mile of these grounds.

Parties from New York, Boston and Montreal are fast availing themselves of the privileges and beauties of this attractive place. Upon those who stay here a few weeks it exerts an irresistible fascination. It seems a consecrated spot, where nothing can come which is not uplifted, helped and healed.

BURLINGTON, VT.

NEMO.

CRITICISM.

TO THE EDITOR: In the issue of THE JOURNAL of the 25th inst., J. D. Featherstonhaugh, speaking of the phenomenal facts of Spiritualism, says: "The sooner the fight against these facts is abandoned the sooner will we arrive at a just understanding of them." In this I think he is sadly at fault. It has been said, and justly too, perhaps, that "the agitation of thought is the beginning of wisdom." The more determined and relentless the fight waged against any truth, the better for that truth, for the reason that opposition to any cause stirs the energies of its devotees, and they become only the more active and effective in its defense, and truth has nothing to fear in the presence of critical investigation. The facts of history will, I think, fully justify this view of the matter. If Jesus had not been crucified the probability is that the world, of to-day, would have known little or nothing of him.

In the same issue of THE JOURNAL I find S. Bigelow criticising W. Whitworth for denominating a humane or benevolent act "Practical Christianity," and saying: "The whole history of Christianity from its first organization as a distinct system of religion, has been one of war, brutality, selfishness, repression, oppression, and bloodshed." To thoroughly refute this assumption I have only to direct the attention of its author to the facts disclosed in the history of the early and practical disciples of the man Jesus,—called Christ,—and recorded in the first chapter of the book of the "Acts of the Apostles."

It is a little strange that men, taking part in the investigations that inhere in the advanced thought of to-day and classing themselves as "liberals," cannot discriminate between the spirit that dictates to men to do unto others as they would be done by and which taking possession of the multitude would induce them to have all things in common and make distribution of their effects to every man according as he might need, so that none should lack for anything, and that mockery, in its name, that has resulted in the "war, brutality, selfishness, repression, oppression and bloodshed" that has characterized those organizations which so justly come under the law of the sentence that Jesus pronounced upon certain persons about him, saying, "Ye indeed draw nigh unto me with your lips, but your heart is far from me." "By their fruits ye shall know them."

GONZALES, TEXAS.

J. B. CONE.

BOOKS AND PAPERS SOLICITED.

TO THE EDITOR: The Spiritualists and free thinkers of this city, having organized a Sunday school or lyceum, solicit books, including hymn books, papers, and in fact every thing pertaining to the advancement and instruction, or essential to building up a school or lyceum of this nature. There are but few members and they are financially poor. However, we have organized, fully determined to work faithfully for the success of true religion in Guthrie; hence, we solicit, and will most thankfully receive all assistance that our brothers and sisters in unison with us in the states may kindly contribute.

(Mrs.) G. W. TOWNSEND, Sec.

GUTHRIE, OKLAHOMA TERR.

"Can you recall more than a single instance of a man of letters marrying a literary wife?" asked a Chicago writer the other day. "Browning." Yes. I know another instance which comes pretty near it. I do not think the fact is generally known, but James Whitcomb Riley, in the earlier days of his literary career, was a most ardent admirer of Ella Wheeler, the poetess of passion, and a favored suitor for her hand. Both the young people were poor, however, and neither had attained a national reputation at that time, although both had written some very charming specimens of verse. I do not know whether Ella ever intended to marry the young Hoosier poet or not, but I do know that young Riley was nearly heartbroken when their cordial relations were sundered."—Chicago Mail.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Christian Ministry: Its Origin, Constitution, Nature and Work. A contribution to Pastoral Theology. By William Lefroy, D. D. New York: Funk & Wagnalls. Cloth, 8vo, 566 pp. \$3.00.

This work, which is by a scholarly theological writer, defines the Church of Christ as supernatural in its origin, and deals with the nature, constitution, and work of the Christian ministry as an organization. Dr. Lefroy holds that the Apostles had a vivid consciousness of such organization, and contends that the churches of the Apostolic age were vital organisms in which bishops, presbyters and deacons exercised their several clearly defined functions. The constitution of the ministry, itinerant and local, is elaborated with considerable detail. In the treatment of the moral sphere of ministerial work, the grand scheme of redemption is held up as the essential corrective of sin and death, erroneously we believe. This work is controversial, but the controversy is characterized by moderation and a good spirit. While Apostolic succession, as a "humanly devised theory," and man's exaggerated ideas of sacerdotalism are condemned as not of Christ's teaching, yet the author's prayer is that the church may realize her sacerdotal character. "If every true believer in our Blessed Lord," he says in his preface, "devoted himself to the sacrifice of his time, of his talents, of his sympathy, of his substance to the advancement of the Kingdom of Christ, and in accordance with the needs, and in sympathy with the labors of the ministry, the spurious claims of a caste clergy would be cancelled by the moral right of individual and of corporate sanctification."

The work is divided into lectures, in which form they were primarily delivered before the University of Dublin; the style is earnest, eloquent, and impressive. As a whole the work may be characterized as an important contribution to the literature bearing upon this special subject.

The Blue Book of the State of Wisconsin. Completed and published under the direction of Thomas J. Cunningham, Secretary of State. 1891. pp. 650.

This handsome volume contains the Declaration of Independence, the Constitution of the United States, the Constitution of Wisconsin, a manual of parliamentary practice, a chapter on customs, precedent and forms, "rules of the assembly," an outline of the history of Wisconsin, the State government of Wisconsin from its organization, with the names of members of the legislature and State officers, election statistics and, information in regard to public schools and other institutions of the State. The work also embraces the new congressional and legislative apportionments, newly created judicial circuits and a detailed statement of the federal census, area of the State, acres of land, taxation, valuation by counties and statement of the principal farm products of the State. The volume is a valuable one for reference.

MAGAZINES.

The initial article in the August *New England Magazine* is the "State of Vermont," by Colonel Albert Clarke. It is a brief but comprehensive account of the growth and development of the state since pre-revolutionary days, and is both interesting and instructive. The article is embellished with many fine illustrations. This number is largely devoted to light literature in deference to the depressing influence of the "dog days." A general installment of a new serial with a most attractive title—"The Odor of Sanctity"—by a new and promising writer, Ellen Marvin Heaton occupies several pages. Miss Eliza Orne White contributes a bright little story called "Commonplace Carrie." Miss White will be remembered as the author of "Miss Brooks," a book which had a great vogue during the season of 1890. "A Side Issue of the Campaign" is a clever little story of newspaper work in a small country town, showing an intimate acquaintance with the difficulties and temptations of a country editor. The author's name, Mary E. Brush is a new one in literature, but she has a firm, artistic touch, and will surely be heard from again.

The *Free Thinkers' Magazine* for August contains an appeal by Edna Lyall in behalf of Hypatia Bradlaugh Bonner, who at a time of great embarrassment sacrificed for her father, the late Charles Bradlaugh,

the life policy he had assigned to her. The litigation forced upon Mr. Bradlaugh during his parliamentary struggle involved him in heavy expenses and although he lived in poverty, he died in debt. The difficulty of Mrs. Bonner is one which should appeal strongly to those who know of her services as well as those of her father.—The *Unitarian Review* for August has for its opening article "Did Jesus Claim to be the Messiah?" by J. Estlin Carpenter.

Prof. John Fiske will open the September *Popular Science Monthly* with a paper on "The Doctrine of Evolution; its Scope and Influence," which can not fail to give the reader better understanding of this great method than generally prevails.

Easy to Reach Manitou.

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The Atlantic Ocean is a tolerable ocean;
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And the waves on the beach are good enough waves—

But not good enough waves for me.
And the sky above is a pretty fair sky,
The surface there are many to laud;
But there's no man in sight from morning to night,
And I think the whole thing is a fraud.
For the waves as they curl,
With their swish and their swirl,
Without a young man are a bore to a girl.

The Atlantic Ocean is a popular ocean
With people fond of the sea,
But the sea without men is a dull kind of thing
And its no kind of ocean for me.
They rave o'er the glow of the sunset sea
And the moon with its lane of light;
But in the broad day or beneath the moon's ray
There's never a man in sight,
And the sun and the shade,
And the moon, I'm afraid,
Without a young man are a bore to a maid.

The Atlantic Ocean is a good enough ocean,
A pretty well advertised sea;
But without the young man and all that sort of thing

It's no kind of ocean for me.
I know that the poets have sung of the sea,
As soft silly poets will sing;
But a bare stretch of beach and no man within reach

Is a very lugubrious thing.
And the summer hotel,
And the surf and the swell,
Without a young man are a bore to a belle.

—S. W. FOSS, IN YANKEE BLADE.

"IN AFTER DAYS."

In after days, when grasses high,
O'er the tomb where I shall lie,
Though well or ill the world adjust
My slender claim to honored dust,
I shall not question nor reply.

I shall not see the morning sky,
I shall not hear the night-wind sigh,
I shall be mute, as all men must,—
In after days!

And yet, now living, fain were I
That some one then should testify,
Saying—He held his pen in trust
To art, not serving shame or lust.
Will none?.... Then let my memory die
In after days!

—AUSTIN DOBSON.

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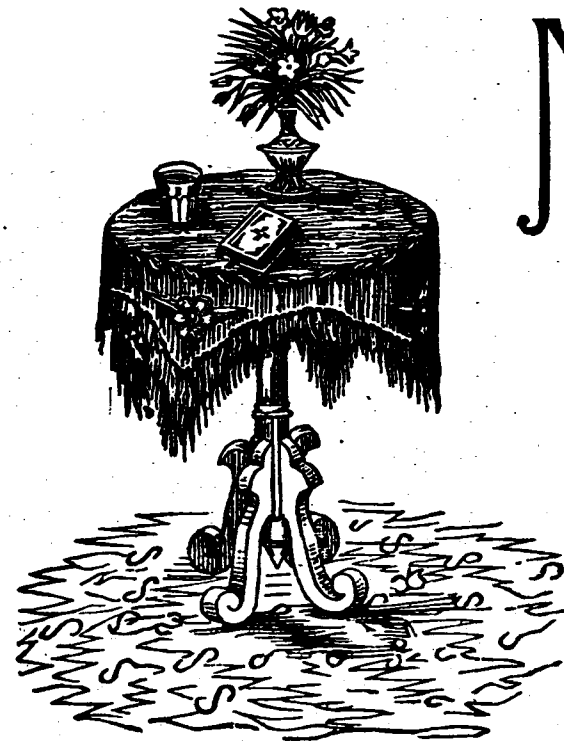
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J. FENIMORE COOPER AND SPIRITS.

The statement by one of the "Fox girls," of Rochester rappings fame, declaring that all the spirit sounds and noises were caused by the cracking of her toe joints, leads me to give an account of a remarkable séance with these three girls at the time they paid their first visit to New York. After perusing it I think the reason will be satisfied, whatever of deception may have been practiced, that the toe joint story is an ineffable humbug.

It was in 1850 that the Fox girls came to New York, astounding reports having preceded them of the noisy visitation of the spirits which had literally compelled them to leave their home. Dr. Rufus W. Griswold, the author and critic, occupied rooms at that time in Broadway, between Bleeker and Houston streets. These were on the first floor and held his large and valuable library.

He was an unbeliever in regard to the "rappings," not only so far as any spiritual influences prevailed, but with respect to the production of the sounds themselves, which he pronounced "all trick." It was proposed to invite these girls to meet a number of gentlemen at Dr. Griswold's rooms, where it was expected the "spirits" would be present, when we felt confident of exposing the humbug.

The invitation was accepted. At the appointed hour the following gentlemen met in Dr. Griswold's apartments: J. Fenimore Cooper, George Bancroft, W. C. Bryant, the Rev. Dr. Hawkes, Dr. John W. Francis, Dr. E. E. Marcy, John Bigelow and myself. The three Fox girls came promptly. They were seated by a table, but not near enough to touch it. The company made a large circle around it, and we all impatiently waited for the performance to begin. Utter incredulity pervaded our little assembly.

A half hour passed and the spirits made no sign. The girls were repeatedly asked how soon they would begin to demonstrate. They replied gravely that the spirits were not under their control; that they had intimated they would be present—that was all they could say.

At length raps began to be heard, sounding like slight shocks from an electric battery. Questions were at once in order, and Dr. Francis took the floor. His interrogatories were leading ones, and at the end of a few minutes he resigned in favor of Dr. Hawkes, the Fox girls getting the best of it. With Dr. Hawkes, who had been bred a lawyer, things did not flow so smoothly with them, but there were several answers which excited surprise.

I was seated next to Mr. Cooper, and I perceived that he exhibited much impatience while the questioning was going on. When Dr. Hawkes finished, Cooper exclaimed, "Let me have hold of them." He began accordingly. Here are the questions and answers:

"Some years ago I lost a near relative. Was it a male or female?"
 "A female."
 "By a natural death or otherwise?"
 "Otherwise."
 "Please rap the number of years since the person died."

The rappings began. We all listened attentively, counting the number. As it ran from twenty to thirty, from thirty to forty, from forty to fifty, we began to hold our breath. The rappings stopped at fifty-eight. There was some discussion whether it was fifty-seven or fifty-eight, and it was rapped over again at fifty-eight.

I had watched Cooper narrowly. As the raps proceeded he became deadly pale. At the conclusion all eyes were turned on him.

"Gentlemen," said he, "when I was about two years old my sister was killed by being thrown from her horse. The years since then have been correctly rapped."

I saw that Cooper was profoundly affected. This did not, however, stop the proceedings. Mr. Bancroft suggested that the rappings be transferred to the door, he being on one side and Bryant on the other. No questions were asked, but the raps came out strong. After some further experiments we adjourned with the feeling that we had not succeeded in "confounding the Fox girls," and we agreed that the least said about it the better.

J. Fenimore Cooper died about eighteen months after this occurrence. Two or three years later I was dining with Mr. Phinney of the book firm of Ivison & Phinney, and a near connection of Mr. Cooper's. In the course of conversation he asked me if I knew Cooper had become a confirmed Spiritualist before his death. I said I did not. He assured me of the fact, but could not account for it. I told him

I believed I could account for it, and I repeated to him what I have now recorded here.—Richard B. Kimball in New York Times.

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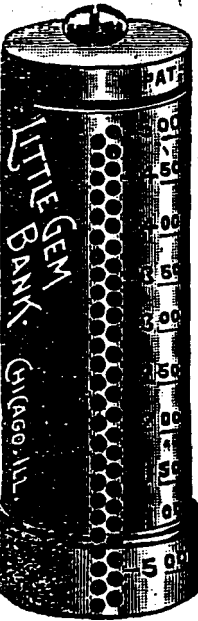
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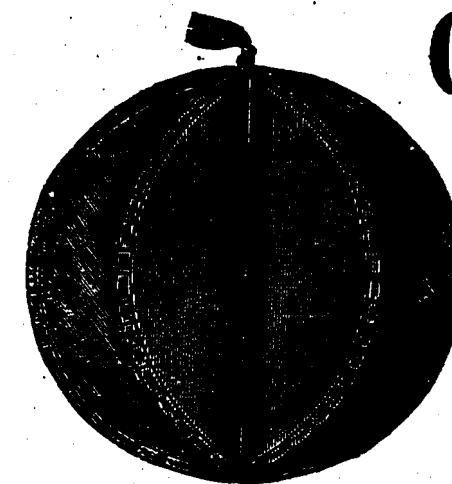
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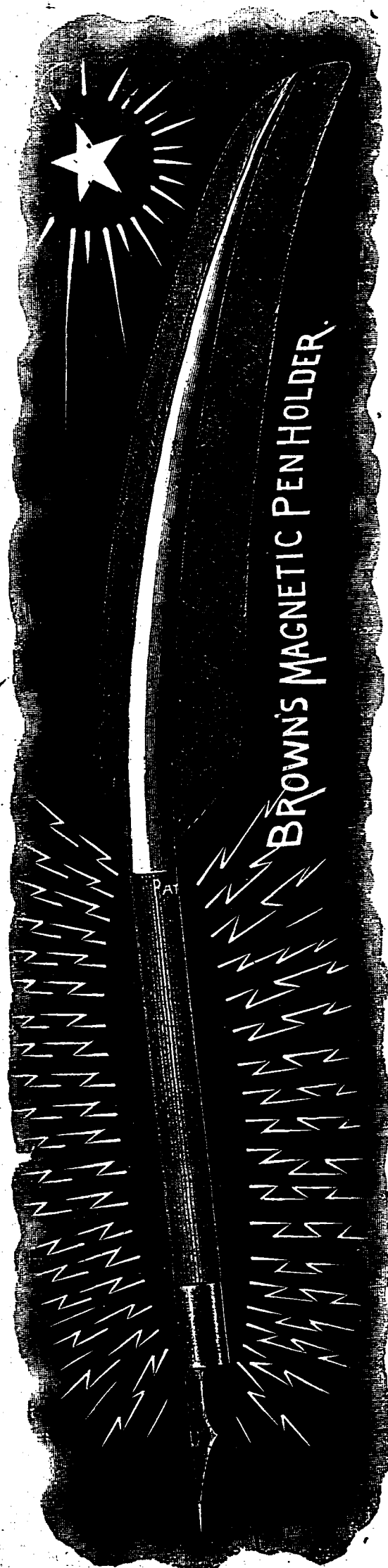
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THE PUBLISHER

"CONSISTENCY."

To be broad, liberal, progressive, wide-awake, and yet consistent with unchangeable principles, is my ambition and purpose in the conduct of THE JOURNAL. It is of first importance to me to assist in and witness growth of knowledge in psychical matters and a steady increase of spirituality in those professing Spiritualism. Professionally it is of minor consequence to me how inconsistent with their standard and recreant to their faith people of other sects or cults may be. I do not feel any large degree of responsibility for them. I know they have recognized and authoritative tribunals that will deal with them. It is, however, of the gravest moment to me personally and professionally that Spiritualists shall be consistent with their professions and worthy exemplars of the noble philosophy they assume to accept. It is unnecessary here to recapitulate what a Spiritualist must be to be consistent, for all who read and have ordinary comprehension and a modicum of moral sense already know.

Neither a smooth road nor a flowery bed of ease is the portion of him who in public life insists on strict loyalty to the truth and holds the honor and well-being of his cause paramount to personal gain and temporary popularity. All this I well knew before long and costly experience had accentuated it to my understanding.

That the consensus of the competent in ethics, religion, science and philosophy as well as in the world of affairs sustains my course is proof that, as a whole, I have been consistent and abreast of the demands of modern thought in the conduct of THE JOURNAL. No class paper has ever before received such encomiums from such high and widely differentiated channels as has THE JOURNAL. Here are a few taken almost at random from among thousands:

It is the ablest Spiritualist paper in America. Mr. Bundy has earned the respect of all lovers of the truth, by his sincerity and courage.—*Boston Evening Transcript*.

Ablest and most representative of the Spiritualist organs.—*Baltimore Catholic Mirror*.

A grand paper! I am fully in sympathy with its objects and aims.—*Dr. Joseph Beals, president N. E. S. Camp Meeting Association*.

A representative of clean Spiritualism. ... I think there is a great deal in Spiritualism to be found out.—*W. T. Harris, LL.D., U. S. Commissioner of Education*.
I feel that you are an earnest and honest seeker after truth.—*Chevalier Sebastiano Fenzi, Florence, Italy*.

I have a most thorough respect for THE JOURNAL, and believe its editor and proprietor is disposed to treat the whole subject of Spiritualism fairly.—*Rev. M. J. Savage, Boston*.

Mr. Bundy is the best equipped editor in his peculiar line of journalism in the country.—*Chicago Daily News*.

Col. Bundy enjoys well-earned distinction as an able and fearless journalist.—*Chicago Herald*.

I wish you the fullest success in your courageous course.—*R. Heber Newton, D.D., Rector of All Soul's (Protestant Episcopal) Church, N. Y. City*.

Col. Bundy is not a fanatic.... He exposes all frauds with relentless vigor.... There isn't a man in the universe who doesn't want to believe in immortality.—*Dr. Geo. H. Hepworth, of the N. Y. Herald*.

I learn much from its pages. The invariable manliness and straightforwardness of tone of its original matter is refreshing.—*Dr. Wm. James, Professor of Psychology, Harvard University*.

As an exponent of vigorous thought and western enterprise it stands foremost in excellence and power.—*J. J. Morse, editorial writer and lecturer, Liverpool, England*.

I ask Spiritualists: Is it worth while to

set forth the phenomena and philosophy of Spiritualism in a manner calculated to convince the understanding and win the respect of the intelligent classes? and if you think so should you not be consistent and exert yourselves in the interests of THE JOURNAL, the only paper of its class in America which gains a respectful hearing or compels attention outside the ranks of Spiritualism? Consider this matter candidly, free from all small and partizan prejudices, having in mind only the welfare of the cause and the happiness of humanity at large, and act up to your convictions. If you do this, I shall be content, for THE JOURNAL will then soon be in the hands of every intelligent individual who is a Spiritualist or seeks to be one. Be consistent!

Mr. Charles Ellis, who studied for the Unitarian ministry and was for some years lecturer for the Broad Guage church of Salem, Ohio, is now a resident of Salt Lake City. Although a non-Mormon he is writing and lecturing in defense of the Mormons as citizens and defending them from alleged misconceptions as to their faith and their loyalty to the Federal government. A pamphlet by him has come to this office, entitled "Utah, 1847 to 1870," which contains the results of his study of the "Mormon question" from the Nauvoo exodus and the arrival of the Saints in Great Salt Lake Valley down to 1870. The sketch is written in vigorous language and it runs counter to many of the popular conceptions about the character and religion of the Mormon people. Our impression is that the author rather idealizes the Mormon leaders and invests Mormonism with some excellencies which are no part of it, but the work may serve as a corrective of that one-sided, prejudiced anti-Mormon sentiment which sees nothing in the system but polygamy, and which favors the disfranchisement of the Mormons on account of their religion.

The post-office address of Mrs. E. L. Watson, will hereafter be Box 18, Saratoga, Santa Clara County, California, instead of Santa Clara. The change brings the office near enough to the Sunny Brae rancho to enable Mrs. W. to receive mail daily. Correspondents who write her merely for the pleasure of securing a reply should remember that she is a very, very busy woman who owes it to herself and the public not to waste strength on private correspondence which benefits only the person addressed. THE JOURNAL makes this suggestion not by request, but in the interest of justice and of Spiritualism.

The Constitution of Man considered in relation to external objects, by George Combe. More than three hundred thousand copies of the Constitution of Man have been sold and the demand is still increasing. It has been translated into many languages, and extensively circulated. A celebrated phrenologist said of this work: The importance and magnitude of the principles herein contained are beyond those to be found in any other work. For sale at this office, price, \$1.50.

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ESTABLISHED 1865.

CHICAGO, AUG. 22, 1891.

NEW SERIES—VOL. 2, NO. 13.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Political party feeling is becoming bitter in Utah, and some of the papers out there are not over polite to their opponents. A writer in the *Deseret Evening News* says: "The Republicans should at once start a morning paper with a man on its editorial page who can skin a *Tribune* scribe and spread his cuticle on a barn door every day in the week if necessary." Rather sanguinary!

Two years ago William Short, employed by the Long Island railroad company as a car cleaner, at Jamaica, L. I., disappeared. His wife, who died last week, before her death told some neighbors that she had been repeatedly awakened at night by a vision of her husband, who stood by her bedside and told her that he had fallen into the well. The vision appeared so real that several times she got up and lighted a lamp, after which the vision would disappear. A few days ago two men secured a foot-ladder, lowered it into the well, and one of the men made the descent and discovered Short's body at the bottom. A rope was procured and the body, which owing to the depth of the well and the large quantity of lime in the water was comparatively well preserved, was drawn to the surface. Every night from the time of her husband's disappearance to the day of her death Mrs. Short had placed a light in the window and left the door unlocked, believing that her husband would return.

Mrs. Woodworth, the evangelist, has been preaching in a tent in City Park, Topeka, Kansas, exerting her usual wonderful influence over her audiences. The tent is every night crowded and surrounded by hundreds, unable to get within hearing. The number thrown into trances, already large, increases at each meeting. The trances last from fifteen minutes to ten hours. The subjects are stretched out on benches and allowed to lie there until they come to their senses. Some are held in a half standing position, and dispatches say presented one evening "an almost ghastly appearance with their set faces turned up toward the electric light." In a southern community there is a water-melon revival among the negroes. The melon crop has been an unusually large one and the colored people, especially the women among them, show their gratitude by prayer and praise. Many pass through the pain of conviction and the ecstasy of conversion and fall senseless, remaining so in many cases for hours and even days. These melon religious revivals are not anything new in the south. A large number of the converts become so thoroughly under the influence of religious excitement that they abandon work for the time, much to the annoyance of the melon owners.

In a recent lecture before the Plymouth School of Applied Ethics, Professor Felix Adler expressed the opinion that where there was no reasonable hope of recovery and a patient's sufferings were so intense and continuous as to occupy his entire attention, he should be allowed to receive the cup of relief. Professor Adler would have an official body designated by

the state consisting, say, of three Judges of the Supreme Court and of three eminent physicians, who should be summoned in every case to the bedside of the sufferer, and if this council should be unanimously of the opinion that there was no reasonable hope of recovery the patient should be allowed to take the death potion prepared by the physicians. This seems at first to be a humane proposition, but there are reasons for believing that the administering of poison to patients by the permission of official boards would in many cases serve as a pretext for crimes against the sick, instigated by unscrupulous relatives. Viewed independently of the fact that man's life extends beyond this state of being, suicide is not to be regarded as a permissible act. Socrates said that men were placed on earth as soldiers at their posts, which should not be deserted without permission of the gods.

The *Catholic News* says: "All know that the *odium theologicum* prevails in the pulpits, that one denomination assails another; that ministers regard themselves as a privileged class, and are apt to be dictatorial, obstinate and overbearing. When they become discontented with their calling, they have a tendency to rush into the world of politics, but any one who has studied our political history will admit that their influence has rarely been beneficial, and almost universally injurious." To eliminate from public life a disturbing element and to elevate the character of the ministry by removing from the clergy all temptation to seek elevation in the political world this paper proposes the following amendment to the Constitution of the United States: "No person who is or has been a minister or priest of any denomination shall ever be elected or appointed to any office or place of trust under the United States Government, or in any department, except that of chaplain in the army or navy." THE JOURNAL is not in favor of debarring any person from an office or place of trust under the United States Government, on account of his religion or profession, but it is opposed to the employing of chaplains in the army or navy, and therefore offers the following as a substitute for the *Catholic News'* proposed amendment: No person shall be employed or paid by the government for preaching, praying or conducting any kind of religious service in the army or navy of the United States.

At the funeral of Hermann Raster, in this city last week, William Rapp, his colleague and now editor-in-chief of the *Staats Zeitung*, pronounced a eulogy upon his departed friend, in which he said: He himself was—like his favorite author, Goethe—what we call a great agnostic. But he belonged to those agnostics of whom the heathen apostle Paulus says: "They do the work of the law by nature because it is written in their hearts." One of his immortal achievements in the German-American press is that he always maintained a strong moral tone. While his philosophical standpoint was outside the ban of any definite religion, he always cherished the highest regard for the ideal religious trait of the human heart, and nothing was more objectionable to him than a barren beer saloon atheism and a shallow, intolerant episcopacy of reason. In his great suffering he had a forcible longing for the Nirvana, the eternal sleep, the abso-

lute ending as the Indian sage has promised it to the virtuous. This eternal sleep may well be granted to his suffering body. But how does it stand with his soul, which retained its wonderful power even under the most painful disintegration of the body and until the final dissolution? There was no more powerful warrior of liberty than he. And the greatest of all German philosophers, Immanuel Kant, in his "Postulates of Practical Reason," teaches: "From the idea of liberty results the idea of the existence of God, as well as the idea of the immortality of the soul and of the latter's higher development after earthly dissolution." Oh, what a sublime thought! The soul of Hermann Raster, in this mundane sphere fitted with so grand and noble power, not to be extinct, but destined to still more powerful development and duration after death! What a rich consolation in this thought for his friends and relatives who mourn his departure! As the ray of the sun disperses night and gloom, so do the horrors of this grave disappear before the sweet hope of a meeting and a seeing again hereafter.

The two railroad conductors recently tried in the criminal court under the general conspiracy law of 1887 are likely to have a new trial. They were indicted for participating in the strike of the employees of the Chicago & Eastern Railroad Company at Danville. Their lawyers say that the men should have been tried under the special strike act of 1877, which refers to railroad strikes and provides "that this act shall not be construed to apply to cases of persons voluntarily quitting the employment of any railroad company or such other corporations, firm or individual, whether by concert of action or otherwise" (excepting in cases of engineers leaving their locomotives while en route). The right to quit in concert implies the right of the men to counsel together to quit and this, which was all that was established by the evidence in the case of the Danville strikers, does not, under the special act of 1887, constitute a conspiracy to do an illegal act, no threat or violence having been used. The Merritt law, also passed in 1887, declaring more stringent rules against the accused in the construction of conspiracy statutes, was a spasmodic effort at legislation made immediately after the anarchist trial. That law has been repealed, yet its rules were applied in this case. Judge Longenecker says that this statute only reenacted the common law. To this John F. Greeting, one of the defendants' counsels, very pertinently says: If so, the legislature did a useless act in passing it. If its repeal does not change the common law, where did the necessity exist to repeal it? The truth is that our American free institutions are not in accord with the conspiracy common law rules of England, and the Merritt law fell like a thunderbolt among a free people. It was repealed because it was not in accord with our institutions and was against the spirit of the age. No matter what was once the common law, the repeal of the Merritt law is direct in its effect. The defendants were not in Chicago until November 24th, yet they were tried for acts committed in Danville upon the 22nd. It seems absurd to say that they conspired in Cook county to do that which had already been done two days previously.

THE SPIRITISTIC MAFIA.

Nothing better illustrates the impregnable positions of THE JOURNAL, nor more loudly proclaims its victorious career than the mass of misrepresentations, sophistries and nude falsehoods wherewith its spiritistic and pseudo-spiritual adversaries attempt to stay its progress and befog the public. The perennial output of pusillanimity and puerility which gushes in boiling streams from these intellectual cess-pools under the label of spirit is drowning those who delight to bathe in its fetid flow; and hence THE JOURNAL possesses itself in patience knowing that mental and moral purification will come in time.

Some months ago, with the approbation of many leading Spiritualists, we caused to be introduced to the Illinois legislature a bill to amend the criminal laws of the state so as to make it possible to punish miscreants who present themselves or confederates as materialized spirits and thereby defraud and delude sorrowing seekers. The bill passed the Senate, and was recommended for passage by the Judiciary Committee of the House, but was swamped in the closing days of the session with hundreds of other bills by the pressure of business, precluding their consideration. Our advocacy of this measure very naturally evoked the violent opposition of the class at whom it was aimed, and their aiders and abettors, as well as of some well-meaning people misled by the cries of the imperilled vampires and by their misconception of the law and of morals. Although no legislatures are in session and the matter has passed, it still affords material for firing partizan prejudice and strengthening temporarily the rapidly weakening bonds by which these Spiritualists-for-revenue-and-riot have held their dupes.

In a late issue the *Banner of Light* publishes what it alleges is "a lecture by the guides" of a speaker whom for short it calls Mrs. Cora L. V. Richmond. "The guides" as usual in this case are weak, sophistical and given to misrepresentation. Not a point against us in the whole onslaught can even scratch skin deep. We are well aware of the persistent efforts of these spiritistic mafia to stab us in the dark and brain us from behind the cover of "guides" and skirts; but we are stiletto-proof, quite indifferent to their fulminations and above the reach of the magnetic miasma and psychical poisons which generate in their realm. Encircled in a sphere they may assail but cannot breach; we steadily hold our course, performing the mission given, not chosen, by us.

It was a waste of time and space to notice the aforesaid onslaught in detail; it was made at this time for camp meeting purposes. In our warfare in support of psychical science and a higher spirituality it matters not how many Richmonds are in the field or the camp; they cannot impede our onward march nor frighten the cohorts of Truth by flaunting banners and beating tom-toms. One specimen from the five-column attack from behind "the guides" will suffice:

In a recent trial in New York City, we think over one year ago, an attempt was made on the part of a medium to obtain legal redress because accused of fraud, the parties so accusing were sued for libel, the jury were impaneled and the judge received the case. When the case had proceeded a little way it occurred to those who were prosecuting to ask if the jurors would accept the testimony of sincere men and women as to the genuineness of any of the phenomena which they had witnessed at many séances—phenomena of such kind as materialization, the appearance of hands, levitating of bodies through the air, etc. The jurors said they would not accept any such testimony. The judge sententiously said that they were not required to accept anything impossible to occur. If people do not receive the testimony of intelligent witnesses on a matter that is possible to come up for trial, how can there be any justice obtained? Under what conditions of human intelligence could laws be fashioned that would subjugate every medium for a certain class of manifestations to pre-judgment? Supposing there were millions of persons ready to testify to the genuineness of a certain class of manifestations, a person at enmity with this subject could easily bring charges against any medium. If judges and juries are not bound to receive the testimony of intelligent men and women in regard to the manifestations, if no manifestations are genuine which occur under

the name of Spiritualism, can there be justice in law-making in this direction?

"The guides" evidently have forked tongues. This entire statement is a perversion of the facts. The particulars of the suit, Wells versus Bundy, were correctly reported in THE JOURNAL, and a copy of the report will be forwarded to all who will make known their desire to have it. We had in THE JOURNAL made this assertion:

"If necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates."

On this we were sued for libel, ostensibly by Mrs. Wells but in fact by Henry J. Newton. We allowed him to serve the papers on our lawyer in New York after he (Newton) had voluntarily offered and given a bond for \$500, to cover our personal expenses in case his protégé failed to secure a verdict. When the case was called Mr. Newton, finding that all his attempts to delay and bluff us had failed, through his lawyer, Mr. Benn, endeavored to befog the issue by declaring that because some of the jury were in doubt whether they would believe witnesses who would swear to having seen extraordinary spirit phenomena, and other jurors had declared they would not believe such testimony, that because of this expression of opinion by the jury it was unfit to try the case and the plaintiff could not have a fair trial. The prosecution declared it had to introduce such testimony. We here republish extracts from the official stenographer's report of the proceedings at this point:

THE COURT: No, you are quite mistaken about that, there will be no such facts to prove, or any effort to prove any such facts, because *they do not come within the issues*. We are here to try a libel suit, as I understand it from the pleadings; that this publication called this lady a vile swindler, and that in some performances or exhibitions which she gave she used confederates and trick cabinets. *It is a very simple issue.*

MR. BENN: But it becomes necessary to establish the fact that she is a genuine medium.

THE COURT: That may be your opinion of what will become necessary, and as such is entitled to great respect, but my opinion differs from yours, and my opinion is the one that I think will control in this case, if it is ever tried. The Court cares not, and I do not think this jury will care what exhibitions this lady was giving. It makes no difference whatever. It may have been legerdemain or anything else, the appliances she used are charged to have been an imposition, that is all that it amounts to. They confess the publication, and they plead both justification and in mitigation of damages, that what they charge in their article—which is but a few words and very easily understood—is true; that she used these appliances and had these confederates. That is all there is that I can see in this action. As for wandering around in the domain of spiritualistic exhibitions and mediums, there is nothing of that kind alleged in these pleadings.

DEFENDANT'S COUNSEL: We say this is a libel *per se*, and we have got to justify, and if they give us a chance we will do it.

THE COURT,—addressing plaintiff's counsel: Under the justification I would not permit the other side to go into any such question at all, except the question of confederates in the performance of tricks and what they call trick cabinets, that is all.

DEFENDANT'S COUNSEL: That is what we stand ready to prove; the confederates, the tricks and all those things, and the seizure and exposure during the performance, of the medium, during the time that she was representing a spirit. That is what we propose to prove, and we have the evidence here in the court room.

After further discussion plaintiff's counsel declined to go on with the case, whereupon defendant's counsel moved to dismiss the complaint, and the motion was granted. Then Hon. A. H. Daily, defendant's counsel addressed the court thus:

DEFENDANT'S COUNSEL: Now the plaintiff here asks for

\$20,000 DAMAGES AGAINST US,

and I ask for an allowance upon that complaint. We have been put to more trouble and expense than a little. We have taken depositions of Mr. and Mrs. Tice out of court at an expense to us of about \$50, and Col. Bundy has been to the expense of coming on here, and we have subpoenaed numerous witnesses, and they have been continued from day to day; and the plaintiff in this case is

backed up by parties of influence and wealth and comes into court, the nominal plaintiff herself not being in court, but the real plaintiff (H. J. Newton) is.

The court gave us a verdict for \$200 and costs. It should be here further stated that neither Mrs. Wells nor Henry J. Newton has ever paid the judgment; and Mrs. Wells soon after left for California, where she has since been detected and exposed. When called upon to pay to us the \$500, in accordance with his bond, Mr. Newton plead the baby act; declared he had no interest in the case and furthermore that the bond was illegal. We have sued him on the bond and the case will come up in its regular order.

When sifted, all the arguments and statements against our acts and positions made by the Richmonds *et al* and published by subservient tools will be found as devoid of truth as the one above quoted from Mrs. Cora L. V. Scott—Hatch—Daniels—Tappan—Richmond.

THE JEWISH QUESTION.

Lord Beaconsfield, who had Spanish Jewish-ancestry, in his novel "Lothair," stigmatized Professor Goldwin Smith as "a social parasite," and he thereby made the professor, one of the foremost living literary Englishmen with all the irritability proper to his genius, implacably hostile to the race of which Lord Beaconsfield was a resplendent representative in literature and statesmanship. Professor Smith, listed as a literary auxiliary in the ranks of the German Judeophobists and anti-Semites. In an article on "The Jewish Question" in the *Nineteenth Century* for October 1881, he elaborately arraigned the Hebrew race, bringing to bear against it almost every possible charge. He characterized the Jews as "a wandering and parasitic race, without a country, avoiding ordinary labor, and spreading over the world to live on the labor of others by means of usury and other pursuits of the same sort," as a people "still in a state of tribalism, with its tribal mark and separatism and its tribal God." He further declared that the Jew was never a liberal in politics when he became rich, but only during his struggle for wealth and social importance—a statement which cannot be restricted, in its application to the Jews. Professor Smith cited the fact that among the ablest and most active organizers of that rebellion in the United States which cost a thousand million sterling and a million lives, was a Jewish Senator from Louisiana, who, when the crash came, unlike the other leaders, went off to push his fortunes elsewhere. Of course, Judah P. Benjamin was alluded to, he having then just retired from the British bar with an ample fortune, the fruit of his surpassing ability as a lawyer and advocate, an ability which was so often admired in the Supreme court at Washington, in the years before the war.

A contribution entitled "New Light on the Jewish Question" by Professor Goldwin Smith is the opening paper in the *North American Review* for the present month. The author repeats his old accusations against the Jews as a race and brings fresh charges against them. He says truly that the Russian government has never been guilty of anything like the persecutions of Philip II, Ferdinand of Austria, or Louis XIV, and that "A Roman Cardinal, before he flings his stone at the Russian church for persecuting the Jews should think of the records of his own church and look into the encyclical which he holds in his hand." Although this is very true, when its evident object is by contrast to afford an excuse or apology for Russian treatment of the Jews the language is neither generous nor just. Professor Smith says that the damage to Jewish property at Odessa was not as great; the number of Jews killed not as large, the outrages on Jewish women were not as numerous as was reported in the *London Times*. The explanation of their troubles, he finds in the fact that the Jews are "a parasitic race." They go among other races to absorb their wealth, do not intermarry and live according to a tribal morality, meanwhile eating out "the core of nationality." While the expulsion of a multitude of people from the land which has long been their home, is possible "we may suspend our belief as to the gratuitous and fiendish atrocities of which the Russian

Government and people are accused" and should look for, meanwhile, the main cause of the proscriptions and persecutions in the race characteristics rather than in the religion of the Jews, or religious intolerance of the Russians. Prof. Smith renews his charges of Jewish exploitation and repeats his statement that when the Southern Confederacy fell, "Judah Benjamin went off to pastures new." Prof. Smith does not think that the yoke of the Jew will become less galling, or that the sufferance of the people will increase. A reply to this article by Baron Hirsch from a distinctly Hebrew point of view will appear in a future number of the magazine. Meanwhile a few remarks by THE JOURNAL will not be out of place.

Prof. Smith's article contains without doubt much truth. He is correct in insisting that race prejudice and economic and social conditions are among the causes of the treatment of the Jews in Russia, but his article as a whole is misleading by reason of its half truths and of its omission of facts, as well as on account of its one-sided and distorted statements. Articles in the *August Forum*, one by a Russian-Hebrew barrister, I. A. Hourwitch, and another by Baron Hirsch, contain reliable information in regard to the Russian Jews, in the light of which Prof. Smith's statements need considerable revision.

The Jews in Russia settled where they now reside seven hundred years before the places of their residence were conquered by the Russians. An accession of about a million of Jews came with the partition of Poland, and the Polish Jews for the most part were left under the old Polish laws which date centuries back, to a time when the Jews were despised, maltreated, and persecuted throughout Christendom. From financial and political considerations skilled Jewish artisans, merchants and clerks were allowed to stay out of the "pale of settlement." In the Western provinces the government in order to Romanize the Jews, opened up to them educational institutions and public offices. In 1882 the "National policy of Count Ignatiev was inaugurated." Jews were forbidden to settle or to acquire title to real estate outside of the towns and boroughs, or to lease houses or to remove from one house to another within the precincts of the settlement. A Jew could not shelter his own father and mother in his own home if they had not lived in the same community before 1882. He could not take care of relatives living in a neighboring hamlet, nor oversee his property in another village, nor rebuild his house if had been destroyed by fire.

Tens of thousands of Jews have been expelled in the last two years from Russian cities. One man 105 years of age was expelled from Kiev on the ground that he had no legal right to live there. A Jewish girl who went to St. Petersburg to study stenography, about to be expelled, registered as a prostitute, though she remained a virtuous woman, when according to a special law she was allowed to complete her studies and could have practiced her profession undisturbed. There is a multitude of prohibitions to bar the way of the Jew, and in times of popular excitement against the race, laws at other times inoperative, laws of a former historical epoch, are mercilessly enforced. The restrictions to which the Jews are subject, as to trade, commerce, education, etc., may be judged from the fact that more than 200,000 Russian Jews have come to this country and 50,000 to England since the anti-Jewish riots of 1881.

Goldwin Smith's statement that the Jews are parasites, avoiding productive labor, is refuted by the fact that the communities within the "pale" are mostly Jews—in some cases they compose ninety per cent. of the population—and are engaged in every kind of productive work, skilled and unskilled. The Jews engaged in professional and commercial pursuits excite the opposition of Christian competitors and material benefit is constantly kept before the Russian middle class as a reason for protection against Jewish exploitation.

The supporters of autocratic power identify the Jews with opposition to the established church and the policy of the autocracy. The ignorant peasants are made to believe that the Jews are the main cause

of existing evils. The papers that dared say a good word for the Jews have been suppressed and the anti-Semitic press does all it can to foster race and religious hatred. For the Jews there is no justice in Russian courts. For picking up a few strawberries in a garden a small Jewish boy was seized by the owner of the grounds, who printed on his forehead, burning the letters in with caustic, the word "Thief," in the Russian, German and Jewish languages. The government, instead of trying and convicting the brutal doctor, exiled from the city two Jewish representatives, one a rabbi, who had made an attempt to prosecute the perpetrator of the barbarous act.

Where the Jews are not allowed to own land, they cannot as farmers till the soil. To what else can they turn than trade? The pales of settlement for the Jews made by Catharine II. are altogether too small for the greatly increased Jewish population; yet the government, withdrawing certain well-paid-for concessions, has resolved to enforce the old law and compel the Jews outside to return to the old overcrowded pales of settlement. The poorer and more helpless Jews are not able to pay the government for the passport without which none are permitted to cross the frontier, and must remain herded together in wretchedness and poverty. They are practically kept out of the public schools and universities.

In the early Biblical times the Jews, as one of their representatives says, "so far from being money-grabbers were a romantically Arcadian people. In the highest degree poetical in their ideas, they knew no other occupation than agriculture; and there are but few Jewish laws relating to earning one's living which are not based on the assumption that agriculture would always be the principal interest to be catered for." In modern times many Jews are employed in agricultural pursuits in some countries. Baron Hirsch in the *August Forum* says that in Hungary they "form a very large part of the tillers of the soil, and this fact is acknowledged to such an extent that the high Catholic clergy in Hungary almost exclusively have Jews as tenants on mortmain properties, and almost all large landowners give preference to the Jews on account of their industry, rectitude and their dexterity."

..... My own personal experience, too, has led me to recognize that the Jews have very good ability in agriculture. I have seen this personally in the Jewish agricultural colonies of Turkey, and the report from the expedition that I have sent to the Argentine Republic plainly shows the same fact."

For a thousand years the Jews had to endure "an iron age" of pitiless and relentless persecution. The kings of feudal Europe availed themselves of the Jews' financial ability, and then cast them forth to be torn to pieces by howling Christian mobs led by priests whenever the tyrannies and exactions of government excited insurrections on the part of their subjects. During that long period of mental and moral darkness, the Jews were systematically excluded from all honorable professions and pursuits in life, and it is not strange that habits were contracted or strengthened which have lingered in their posterity. A thousand years of ecclesiastical and priestly persecution made the Jews, or vast numbers of them, Shylocks. But in their degradation and sordidness they had daughters who were the loveliest and noblest heroines of tragedy and romance, who could fascinate the hearts of their oppressors and kindle in them an inextinguishable passion. Even in the Middle Ages, during the domination of the Moors in Spain, Jewish genius under the liberal sway of Mohammedan or kindred Semitic rulers, reasserted itself in such profound thinkers as Moses Maimonides, a native of Cordova, and others.

Where the Jew has been emancipated, and professions, office and dignities have been opened to him, he has shown his eminent ability to shine in the world of politics, science, literature and wit, as well as in the world of finance and traffic. The list of Jews who have distinguished themselves in all departments of intellectual activity is too long for enumeration here. The Hebrew race of to-day in many countries with its multitudes of able men in every department of thought and work, and with its financial hold upon

rulers and nobilities is in a position to put its detractors and persecutors to shame, and to cast off the slough of sordidness and moral and social degradation which became its badge during the long period of Jew-baiting which disgraced Christianity as deeply as it degraded Judaism in the so-called ages of faith or of the inquisitions' *autos da fé*.

The Wandering Jew or Eternal Jew of Medieval story is represented as existing in a state of perpetual bodily and mental vigor. The lapsing years, centuries and ages glide over him innocuous, inflicting upon him neither physical, nor intellectual decrepitude. In this particular the myth is typical of the actual fact, for the Hebrew race seems as young-blooded and as full of vitality and mental power to-day as it was far back in the morning of history. The Jew has indeed been a wanderer from time immemorial, and an element of population, voluntary and involuntary, in most of the leading nations of the earth, from that far-off time in the past, when he figured conspicuously in the person of the élite of his tribe as prophet, interpreter of marvels, and prime minister and ruler even of the river valley empires of primitive Assyria and Egypt and down to the present time.

Even such as Moses, the apocryphal Daniel, and Joseph, the Pharaonic favorite, were in the remote past on the banks of the Euphrates and Nile, was England's Hebrew prime minister, Beaconsfield, on the banks of the Thames in the latter part of the Nineteenth Century.

JAMES RUSSELL LOWELL.

The death of James Russell Lowell makes a gap in the ranks of American men of letters which may not soon be filled. He was one of the most scholarly products of American civilization and as a literary critic occupied a place in this country second to none. He was a man of learning, wit and poetical genius. He was master of a vigorous perspicuous and graceful style; a man of convictions with the courage to express them. His burning words of song helped to melt the fetters of the Southern slave. His attitude toward the Mexican war was far in advance of his time. His dialect poems will be read as long as American literature endures. His Bigelow papers, which made him famous in England as well as at home, as a work of humor are unequalled by anything this country has produced. "The Present Crises," written in anti-slavery times, the "Commemoration Ode," one of the most massive and magnificent of American lyrics, and other poems by Lowell are a permanent contribution to American literature. At the Court of St. James he added to his distinction and increased respect for America more by his attainments, his breadth of thought and effectiveness as a speaker than by any brilliant diplomatic abilities. As an after-dinner speaker he was peculiarly felicitous and was greatly admired by the English, among whom he was as popular as Franklin was among the French. He possessed, like Charles Sumner, rather aristocratic instincts, but was, like Sumner, thoroughly democratic in his convictions. Although somewhat English in his appearance and manner, he was a true American, and the personal criticism evoked by political party issues during the time he represented this country in England are not now worth recalling. His name and fame will ever be cherished by the American people. His conquests were those of the intellect and soul, not of war or wealth, and his character and life shed lustre upon the Republic of which he was one of the most distinguished and honored citizens.

Lillian Whiting, in a discriminating notice of James Russell Lowell says: He had been acknowledged by literary America as a representative man of letters—the man not perhaps greatest in each phase of literary activity, but one comprehending the largest number of these phases of any man of letters. As a poet, he will undoubtedly hold highest rank. As a thinker in the higher vein of pure spiritual insight, he was far surpassed by Emerson; he was devoid of the power of creating prose romance, or dramatic poetry, and in a certain sympathetic quality and flexibility he was surpassed by Longfellow. In him was no touch of that imaginative genius which made Hawthorne

great, and Whipple surpassed him in electric wit. But comparison of this sort is idle, and is merely a negative interpretation. As a poet, considering the philosophic depth of his thought, his richness of scholarship, his choice beauty of diction, his grace and felicity of style, he may well be held as the greatest poet America has produced.

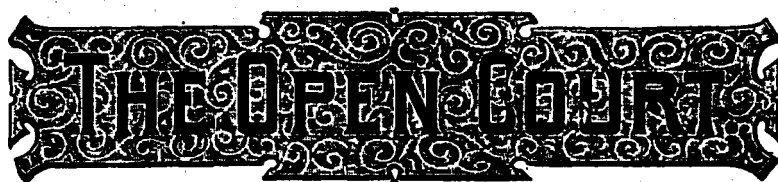
What subtlety of spiritual insight is in lines like these:

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling Spirit-world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes,
From one stage of our being to the next
We pass unconscious o'er a slender bridge,
The momentary work of unseen hands,
That crumbles down behind us,
And, marveling how we came to where we stand,
Content ourselves to call the builder Chance.

Geo. A. Fuller, M. D., one of the most thoughtful and able of lecturers on the Spiritualist rostrum, and an old subscriber to *THE JOURNAL*, writes: "I read the paper carefully and have enjoyed its every number. I may not agree entirely with its policy, but I believe in the honesty of its editor, and, also, that the paper has been a benefit to the cause of Spiritualism. I most heartily wish you success in your efforts to drive impostors from our midst, and in the still greater undertaking of putting Spiritualism on a scientific basis." We cannot reasonably expect anyone to "entirely agree" with the policy and methods of *THE JOURNAL* at all times. But if Brother Fuller and all other honest and intelligent critics will make a careful survey of the history of Spiritualism for the past fifteen years in this country, we believe their verdict will sustain *THE JOURNAL*. We stand ready at all times to justify in a court of law or other competent tribunal every editorial assertion of fact, and the justness and pertinency of every criticism editorially made. We cannot within the limits of *THE JOURNAL*'s space undertake to set forth in full the evidence and the reasons for what we say; but that we weigh what we utter and make no rash or loose statements is well established. To temporize, to vacillate, to halt between opinions on questions of ethics is no part of our policy. To make delusion and error rare and fraud impossible is certainly in the interest of psychical science and of Spiritualism.

Mrs. Ireland's "Life of Jane Welsh Carlyle," just published, contains a valuable letter of Mazzini, addressed to Mrs. Carlyle in a season of trouble: "You had, nay have," he says, "though invisible to the eyes of the body, your mother, your father too. Can't you commune with them? I know that a single moment of true fervent love for them will do more for you than all my talking! Were they now what you call living would you not fly to them, hide your head in their bosom and be comforted, and feel that you owe to them, to be strong—and that they may never be ashamed of their own Jane? Why can you think them to be dead, gone for ever, their loving immortal soul annihilated? Can you think that this vanishing for a time has made you less responsible to them? Can you, in a word, love them less because they are far from sight? I have often thought that the arrangement by which loved and loving beings pass through death is nothing, the last experiment appointed by God to human love; and often as you know from me I have felt that a moment of true soul communing with my dead friend was opening a source of strength for me unhelped for down here. Did we not often agree about these glimpses of the link between ours and the superior life?"—*Light*.

Rev. Sam Jones said at Prohibition Park the other day: "I had rather be the lowest thief in New York than be an infidel." According to Rev. Sam an "infidel" is one who puts human reason above the Bible as an authority. Why should anybody deem it more wicked to think than to steal.



TRANSMISSION OF ACQUIRED CHARACTERS.

By B. F. UNDERWOOD.

Professor August Weismann, of Freiburg, published a work a few years ago in which he took the ground that acquired characters, characters gained after the birth of the organism which possesses them, are not hereditary. Modifications of structure, he says, that descend to offspring cannot have been acquired by the parents during their lives, but must have come from ancestors more remote. He maintains that only those variations of life which are "congenital" are inherited. The conditions of life, it is admitted, affect the organism in various definite ways, but modifications so produced are quite transitory; they disappear at the death of the individual which exhibits them and have no hereditary effect. Congenital variations are independent of all conditions of life; they arise in consequence of changes in the hereditary constitution of the organism, changes which are due to the properties of the organism residing in the fertilized ovum from which the individual is developed and not from external forces.

Before Professor Weismann advanced his view, Mr. Francis Galton, had, although in a less pronounced manner, presented substantially the same view, applying the theory chiefly to man, and to the intellectual faculties and tastes. Of late a number of writers have come forward in support of Weismann's position, including eminent English biologists. But among psychologists there seems to be a concurrent conviction as to the transmissibility of mental aptitudes that have been acquired through cultivation and personal exertion. Professor Weismann and his followers, constituting what is now known as the school of the Neo-Darwinians, in denying that the increment gained by intellectual exercise and activity is in any degree transmitted to offspring, virtually deny as Professor Lester F. Ward pointed out recently, that education has any value for the future of mankind; and its benefits in that case must be confined exclusively to the generation which receives it. So far as the imparting of knowledge is concerned this is of course true, for the infant is born without ideas and it has to learn all that it comes to know. But is not what is acquired in any given generation, in the strengthening of the intellectual and moral faculties by activity in intellectual and moral pursuits, partly transmitted to succeeding generations and added as an increment to the capacity and power of the race. That such is the case has long been believed. The Scotch have a proverb something like this: "What is habit in the parent is constitution in the child." The results of ancestral experience are transmitted in the form of tendencies, aptitudes and predispositions, as expressed by George Eliot in "The Spanish Gypsy":

"And all experience past became
Consolidate and mind and frame."

The inheritance of acquired modifications is a legitimate induction from the observed facts of organic nature as Mr. Darwin shows in illustrations of "variation under domestication." An American variety of maize cultivated in Germany changed its character in America and became like a known European variety. Here external causes produced changes in every generation and the accumulation of these changes by heredity produced the difference between the American variety of maize and the new variety of which Darwin speaks. In like manner the enlarged udders of domesticated cows and goats is due to unnatural or artificial external stimulus and to the accumulation of changes in a given direction by inheritance. It is nothing to the point to say that blindness caused by an accident, or a mutilated or amputated leg is not inherited. The hereditary tendency along established lines is strong, and not observably affected by a single disturbance. The continuance of new conditions through many successive generations is necessary to

overcome the old tendency in the offspring to repeat the same rhythm, to go through the same phases of life and structure as the parent. Changes in an organism, to be transmitted, must affect the minute reproductive cells through which descent is affected. A certain amount of coordination between characters acquired by an individual and the reproductive system seems to be necessary to inheritance. The foetal whale has well developed hind legs which dwindle to mere rudiments. It is undeniable that the whale's early condition represents the adult ancestor of a distant period. With the disuse of legs by the whale—which is a mammal and not a fish—they became gradually reduced until they were functionless and mere vestiges. This modification would not have resulted from accidental loss of legs by an individual whale; it occurred by accumulated variations under the law of heredity. This implies the transmission of characters acquired by the individual and the accumulation of variations, in the form of changed structure and function, by inheritance.

THE INCOMING AGE—VI.

By THOMAS POWERS.

[We sometimes strike unexpected cords in the sympathies of minds, when and where we least suspect. The essay published below is evidence of what I say. The writer, as will be seen, hails from dear old England. To find such responses is to me agreeable, both as an encouragement to myself in this new field of thought and as evidence that people even in the "old country" read *THE JOURNAL* and are apparently benefited by what appears in its columns. As I was digesting an article on the same line of thought and as this so fully expresses what I was going to write I take the liberty of introducing my friend to the readers of *THE JOURNAL* in this informal way, hoping that he may find leisure to fill my place quite often in the new series of "The Incoming Age" articles. M. C. C. CHURCH.]

As the old age recedes and the new incoming age casts its shadow before it, we reach a period in the history of the human embodied race where our scientific savants, having pursued their investigations into the vast domain of nature, find themselves confronted by an impenetrable mist which proves to them an insurmountable barrier, and from that mist there is heard a still small voice, whose mysterious utterance is, "hitherto thou hast come, but no further canst thou go," for they find themselves face to face with the grand problem of life itself; and this mystery they call "the unknowable," for they cannot enter upon the domain of the "scientist of spirit." And the surmises of these intellectual giants are verily true in part, for the great ubiquitous life is in and of itself unknown and unknowable; and to finite beings, however vast their acquirements, this one secret, as to what life itself really is, must ever be covered by a veil that never can be lifted.

Nevertheless it is given to us to know somewhat of the qualities and outworkings of life, and the new incoming age we may herald as the bright and morning star which precedes the dawn of the more effulgent glories of a perfect day. And even the star itself is a sun whose luminosity shall cause the luminary of the passing age to pale, for it is already flinging its dual ray athwart the shadows of the past, and imparting its genial light to many who have been sitting in darkness, and its increase of life to those who were long in the bondage of the fear of death. The indawning age brings with it a response to the soul-yearning of humanity to know something more definite of life, of God and of man, for the knowledges of the age now passing away have been discovered to have their base only in the "appearances of truth," knowledge only in part, shadows of the good things to come, and when that which is more perfect is come that which is in part must be done away; and those sincere souls who have examined the foundations of the old systems of thought have found themselves compelled to eschew the husks of creed and dogma and the speculative theories of a blind conflicting faith and are

athirst for truth, pure truth in contradistinction to "appearances." To all sincere seekers after pure truth and ardent students of the laws of life the secrets of the angels of the incoming age are imparted as conditions of reception are evolved. To those who have the ear to hear the dual ray of angelic light and love thus speaks: "Know then that there is but one life and that is the great infinite, ubiquitous life which is the same in all worlds, spheres and universes, and beside it there is none other."

The qualities of this one grand life can be but most faintly and imperfectly portrayed in the language of the mortal, and those terms most comprehensive for this one life are infinitude, ubiquitousness. It is infinite—wisdom infinite, love infinite, power infinite, and nothing finite can comprehend that which is infinite. It is ubiquitous—wisdom ubiquitous, love ubiquitous, and power ubiquitous, and what that is finite can compass that which is ubiquitous? And inasmuch as this grand life is infinite, is ubiquitous, therefore there is and can be but one life, and that is the great infinite life power; and all known forms or expressions of life are but manifestations of this one grand life, whether it be the life of the gods, angels or men, or even all forms of life below the man, who is in his embodied state a microcosm of the universal macrocosm.

Although life itself is unknown and unknowable, yet some of its grand qualities can be and are known, for every form of life is an expression or manifestation of some specific quality, and the variety of expression is as the life itself infinite, yet nothing can be known except in and by its manifestations; and from the grand centre of life even to the infinite circumference the manifestations or outworkings of life are in due order of sequence, the perfect unfoldment of its own sublime qualities in harmonious adaptation to all planes of conscious and self-conscious being.

Life is made manifest in conscious and self-conscious forms. All forms or manifestations of life are conscious, and the seeming difference of consciousness is a question of degree or development—from the densest mineral to the sweet unfolding flower, from the crawling worm or sprightly horse that moves upon the surface of a mundane earth to the feathered warbler or bird of paradise that floats upon its atmosphere—each and all are conscious, but all forms of life are not self-conscious. There is a mighty difference between conscious and self-conscious forms of life, and in this is found the line of demarkation, the great gulf that divides, the evidence of the differentiation of a specific quality of life. It is at this juncture that we come face to face with the momentous question, "What is man?" To external appearance man is the most perfect of animal forms, the lord and crown of all the forms of life cognizable by mortals.

So far, then, so good, for the physical organism of man is indeed the most perfect of animal forms of life, but he is something more, he is an animal form of life plus that which constitutes him man, and that plus is a somewhat that contains within itself the principle of self-conscious life. As the angels know man in his time conditions he is the central miracle of the universe, for his physical organism is a microcosm of all forms of life below himself and that "plus" of which we speak is a microcosm of those forms of life above himself, for the human principle which constitutes him man contains within itself—in germ 'tis true—the angel and the God, and this "plus" is the specific somewhat that is carried forward to unfold in other states of self-conscious life, where conditions will be found congenial to its quality in which it may evolve a self-conscious outcome of its specific idiosyncrasy with an experience all its own.

The illustrious Swedenborg when here a man with men gave ultimatum to the thought "that not a single angel is there, in the universal Heaven, but was once a man or woman like ourselves." This thought in-filled with the life influx of the new incoming age unfolds to man the mystery of himself. Birthed into differentiation in the heavens by father-mother, God, a life-thought, then a germ of life-angelic, he starts upon the journey of the descending scale of life to gain the knowledge by experience of the tree called

good and evil; and on a mundane earth he reaches there a nadir point; then from this point there lies ahead the journey in the scale of life ascending, at whose zenith is the tree of life, the fruit of which he will partake and so become as one of the majestic forms who birthed him into differentiation. If this be true, then life is worth the living, although the heavenly heights be gained alone by states of perigrination through the hells. And are these potentialities of life, self-conscious life, the vested privilege of a favored few to the exclusion of the many? Nay, nay, emphatically nay; but what is true of one is the heritage of all.

MANCHESTER, ENG.

"CO-OPERATION."

By EDGEWORTH.

The *Steel Worker*, quoted by THE JOURNAL of July 11, avows aspirations towards financial and social benefits, instead of the purposes offensive and defensive, which it ascribes to coöperation hitherto. In fact, the most general and important coöperations have been the military and police, yet it does not appear from the context, that these are what the *Steel Worker* means. It confounds coöperation with those trades-union combinations which, in replacing the old guilds and trades-companionships, have left out their coöperative features, for the obvious reason that these implied the possession by the artisans of their means of production, which during the last century of inventions have been confiscated and monopolized by outside capitalists. Instead of being coöperative, otherwise than in their mutual charities, the trade-unions have been in the main abortive organizations of poor laborers to extort higher wages, instead of opposing to the wage system coöperative capital by their economic concert.

But whether succeeding or failing, how can it be true that "coöperation, either in trade society or any other form, aims to improve the condition of a class, and not to elevate the individual?" The individual component and integrant of the class must profit or lose by his membership. And why say that "its benefits are of a communal character?"

Communist is probably intended, there being no township or parish coöperation. But Shakers and Monks, who coöperate communistically, are in this but special and arbitrary expressions of the coöperative principle. In other societies, the awards to members vary with the efforts or values contributed. The arbitrary association of the coöperative, with communist ideas, is foreign to theoretic science, in the St. Simon and Fourier conceptions, and foreign to the notable successes in coöperation, such as the Leclaire & Robert works at Paris, the foundry and familistère at Guise sur Aisne, the silk industries at Ambolokia, and the more recent and comprehensive enterprise at la Logia (Sinaloa), as well as from the commercial "protective unions" so extensive in England and Germany. The recent popularity of communist ideas is more apparent in language than real in purpose, and a practical experiment would presently show that writers and orators like Kropotkin, Reclus, A. R. Parsons, and their disciples, want no community unless one of which they are the heads and directors.

The religious societies whose economic successes in coöperation have popularized the communist method, have been communist in order to keep terms, however evasively, with the Christian and Buddhist denunciations of wealth. Each member could say, I have nothing and yet enjoy the luxuries of wealth. If such had been the purpose of their pretended masters, why should neither have tried to realize it? The philosophic title assumed by the Christian prototype, of Sakya Muni (he who kills the senses), is explicit. Charity was a secondary consideration to emancipation from the cares and pre-occupations of property. Less extravagant in asceticism than the Stylite, yet Buddha was saturated with the same renunciant idea, and from prince became beggar, instead of using his royal power to establish communities.

Jesus, if less ascetic, and who has no throne to renounce, yet in "considering the lilies that neither toil

nor spin," holds himself equally aloof from industrial communism. The *Steel Worker* justly looks askant at communism, but its antithesis between individual and coöperative enterprises is fallacious. Great successes for the individual imply exploited coöperators, hiring tenants, or chattel slaves, and no great coöperative success goes without individual energy and talent.

DOES SPIRITUALISM MAKE MANKIND BETTER?

By W. VAN WATERS.

The acceptance of modern Spiritualism as a religious philosophy by any considerable number of people, works adversely to the interests of the orthodox church. The knowledge gained from even a short acquaintance with this young, vigorous, nineteenth century movement so expands and elevates the religious nature as to forever prevent its being crowded back into the narrow limits of creed-bound sectarianism. For this reason, the church, as an organization, is a bitter enemy of Spiritualism and never allows an opportunity for injuring the cause to pass unimproved. Our orthodox defamers, with a loose regard for veracity, openly and persistently charge that Spiritualism exerts a demoralizing influence, obliterates the boundary line between vice and virtue, and makes a mockery of religious sentiment; all of which is known to be false by people who keep themselves well informed on passing events. The facts are against our accusers, for the records of crime and our prison rolls are rarely embellished with the names of believers in the harmonial philosophy. A significant fact, and one that bears strongly on the point in question is, that the exodus of bank cashiers and confidence operators, from the United States to Canada, is of a very pious orthodox tendency, while the spiritualistic element cuts but a small figure in the procession.

The opponents of Spiritualism form their estimate of the character of the movement from fragmentary newspaper accounts of exposures of pretended mediums and from a survey of the camp followers of this army of progress—the frauds and wonder-seekers. They see nothing in this philosophy having a bearing upon the morals of its adherents. I readily admit that there are many calling themselves Spiritualists whose only claim to membership is a belief in the phenomena, while they are woefully wanting in spirituality. In point of morals, earnestness of endeavor and usefulness, this class is a long way behind the average church member. To ennoble character, advance the race and bring happiness within the reach of all, is the province of sound philosophy and true religion. Let us examine Spiritualism and determine if it has a tendency to accomplish these results.

There must be something in its teachings of lofty sentiment of a convincing nature, judging from the personnel of many who have adorned its ranks; while its popularity and adaptability to the needs of the masses are shown by its wonderful growth during the short span of its existence. No one will admit that such minds as Robert Dale Owen, Theodore Parker, Abraham Lincoln, or the poet Longfellow would subscribe to aught but the beautiful and true in either philosophy or faith, and yet these men were Spiritualists; and there are thousands of equally Christ-like characters to-day enlisted in this movement. Neither is it possible to suppose that in this age of reason and investigation a falsehood could thrive, and draw to its support, in the short space of forty-three years, millions of subjects in the United States alone; not to mention the equally phenomenal growth of this modern movement in every other quarter of the civilized world. While many are attracted to Spiritualism by reason of their love of the marvelous, as witnessed in the phenomena, the great body of membership owes its allegiance to the sound philosophy and beautiful sentiment found in its teachings. It seems peculiarly adapted to meet all the requirements of the reasoning, intellectual man; besides offering the greatest incentive for the developing of noble traits of character and unselfish, loving sentiment in the human heart. A short analysis of the philosophy will disclose the truth of this estimate: The fundamental truth, and upon which all else depends, is, that death is not the

end of our existence as individual beings; that it is but a change of conditions; a stepping forth from the physical into the spiritual; that man does not go down to the grave; the body alone being consigned to earth, while the real self remains a conscious, living entity.

The second important stepping stone in this philosophy is, that death does not in the least effect our intellectual or moral characters, that only added information and gradual growth can change the inner nature, that immediately after transition we are exactly what our parentage, coupled with our life work, has made us. The thief is still a thief in character; the miser still yearns hungrily for his gold; the libertine is blind to the radiant beauty of the spiritual beings about him, his lust for the flesh still holding him in bondage; the drunkard and opium eater miss their respective poisons, for desire and appetite are gross attributes of the earth-bound spirit and not of the inanimate clay. In fact death has no power over character.

The third grand feature in this philosophy is the knowledge that those who have passed through the doorway of death can, when favorable opportunity presents, return and make their presence known to mortals.

Finally, Spiritualists are taught that opportunity is given the liberated soul to develop into a nobler, more exalted condition after death.

Now, while the spiritual philosophy teaches much besides these fundamental truths that is calculated to elevate humanity, let us confine our examination of the subject to these distinguishing features and see if a belief in them will not naturally contribute to peace and good will among men: Longfellow says,

"There is no death;
What seems so is transition."

We know it to be merely a change of condition, generally occupying but a few moments, when the individual awakes to find himself in possession of all his faculties. The change to a purely spiritual existence is not always realized at first, so natural and earth-like does everything appear. However, the individual finds himself surrounded by friends and acquaintances, who have preceded him into the land of the real, who are assembled together to assist at this, his second birth, and to welcome his arrival. As Spiritualists progress in knowledge each day's experience but emphasizes the truth of this view of death. The race has been taught that death is a grim monster, an insatiate fiend that revels in carnage and destruction; that the dissolution of the body is the most terrible calamity that can befall the human being. True, the Christian religion promises immortality—eternal heaven to an insignificant minority and eternal hell to the vast majority of earth's children. But its theories are vague and contradictory; without visible foundation, and wholly at variance with man's reason. The last trump and the literal resurrection of the body savor so strongly of the mythical ideas of primitive man as to awaken only feelings of pity for those who still draw from the stagnant reservoirs of a remote past to quench the burning thirst for truth that possesses humanity to-day. Preachers ever allude to the "frowning portals of the tomb," as if the spirit as well as the clay was imprisoned in the mouldy sepulcher. Poets have sung in the same strain. Here is a fair illustration:

"Come to the bridal chamber Death;
Come to the mother when she feels
For the first time her first-born's breath;
Come in consumption's ghastly form,
The earthquake's shock, the ocean's storm;
Come when the heart beats high and warm
With banquet song and dance and wine,
And thou art terrible."

Ingersoll, the agnostic, the brightest star in the galaxy of infidel speakers, eloquently exclaims: "And every life, no matter if its every hour is rich with love and its very moment jeweled with a joy, will, at its close, become a tragedy as deep and dark as can be woven of the warp and woof of mystery and death." Job, in his bitterness, thus delivers himself:

"As the cloud is consumed and vanisheth away; so

he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. . . . He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not. . . . For there is hope for a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. . . . But man dieth and wasteth away, yea, man giveth up the ghost and where is he? . . . If a man die shall he live again?" Only a few days since a Christian minister, of Seattle, thus voiced the sentiment of orthodoxy regarding death, before a large assemblage called forth in honor of the nation's heroes, who fell in battle for human rights: "When we come to look at death, torn from its environments and set in the picture alone, there is naught about it except that which is cold, un pitying, cheerless and filled with anguish."

These expressions are but a faithful portrayal of the fear and horror of death that has so universally prevailed in the minds of nearly all religious sects and agnostics, both of ancient and modern times. Such sentiment is well calculated to breed cowardice in the human heart, and divest mankind of moral fortitude. It plunges the mourner into the deepest depths of woe and crushes the heart most bountiful in love, as though the possession of affection and tenderness were a sin for which no punishment were adequate. Spiritualism steps boldly to the front and demonstrates that death is not to be dreaded; that the change is not a calamity; that the loved ones are not lost to us; that they are not necessarily far distant; that they actually mingle with us, and surround us daily with an atmosphere of love and tenderness, intensified by the spiritual lives they are leading. Surely this belief, generally indulged in, should be productive of great happiness, and what is better calculated for the improvement of one's morals than the banishing of fear and the establishment of security and confidence in its stead? How many noble minds have become misanthropic and wrecked by reason of their ignorance of the interpretation the spiritual philosophy applies to death! They have been led to curse God in the extremity of their madness, regarding him as a Being, who, having endowed man with a wealth of love and noble sentiment mocks him in the end by relegating him to the grave and oblivion. The great harmonial philosophy teaches that God and Love are synonymous terms; that Nature is kind, notwithstanding her apparent cruelty, as seen through materialistic eyes, devoid of spiritual vision. Pope voices this philosophy when he says:

"Cease then, nor order imperfection name;
Our proper bliss depends on what we blame.
Know thine own point: This kind, this due degree
Of blindness, weakness, Heaven bestows on thee.
Submit,—In this, or any other sphere,
Secure to be as blest as thou canst bear;
Safe in the hands of one disposing Power,
Or in the natal, or the mortal hour.
All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good:
And, spite of pride, in erring Reason's spite,
One truth is clear, whatever is, is right."

In brief, Spiritualism reinforces mankind with a courage and fortitude to bravely meet death as well as the ills and vicissitudes of life. We realize that the formation of character is what should concern us, rather than how we may prolong our earthly existence. Where the teachings are thoroughly understood, despondency, morbid thoughts, faint-heartedness cannot long obtain. We learn to regard misfortunes in the same light as does Longfellow when he says:

"Be still, sad heart, and cease repining;
Behind the clouds the sun's still shining;
Thy fate is the common fate of all:
Into each life some rain must fall—
Some days be dark and dreary."

Turning to the second proposition, that death produces no immediate effect upon the mental and moral character, it can be plainly demonstrated that such a belief must be productive of great good. The church

has, for sixteen centuries, clung to the false doctrine of vicarious atonement, which promises the sinner a short cut, across lots, into the walled paradise of the saints. Christ's words to the thief on the cross illustrate the orthodox dogma, that make it possible for a sinner to escape the consequences of a long life of error by repenting, and acknowledging the Saviour at the eleventh hour. It does not take any complex argument to prove this a most pernicious doctrine, calculated to continue mankind in evil. It is contrary to all known laws of God or man. Nature is a skilled book-keeper, an exact accountant who does not allow a life-long debt of sin to be cancelled by an unindorsed note of repentance. The laws of cause and effect are evenly balanced throughout the universe, and the results of years of sin can be overcome only by years of right living and growth. The advocate of vicarious atonement and the perpetual motion crank are seeking for the same object, viz: to produce something with no expenditure of moral energy, or of force. Repentance may tear down an old, unsightly building with little effort, but it takes patient toil to erect a palace in its stead.

Here then is the kernel in the nut—the Spiritualist sees himself fast approaching a realm where material surroundings do not obtain; where spiritual attributes only can find a place. This fact, constantly before him, teaches him to place a greater value upon character than upon wealth or worldly achievements; hence, he grows more generous, more unselfish and less grasping. He learns that love is the great and only power of the universe, and therefore seeks to cultivate kindness and gentleness in his nature so as to become more in harmony with Nature's inner self. He realizes that as he enters the gateway of death he must drop the mask of flesh and stand forth an exact expression of what his life has been; that deception is no longer possible; that he will be known to his spiritual companions for just what he is. This knowledge naturally incites in him an ambition and keen desire to commence as early as possible to fit himself for a respectable entrance into his future home. He knows also, from communications received, that the ability to investigate into hidden truths of nature, the powers of locomotion, and the capacity for enjoying the spiritual existence, are greatly enhanced by a preparatory life while in the flesh. Who will deny but that such views of life as are here portrayed are productive of virtue and morality?

Does the proven fact of the return of spirits and their presence among us, tend to make mankind better as claimed in our third proposition? We ask, in reply, does the knowledge that all our actions are known to our invisible friends keep us a little nearer the paths of rectitude, until we gradually grow to prefer them to walks of sin? To reasoning minds the question requires no answer. But there are other phases to spirit return: we are aided by their loving sympathy; we learn that the nearer we live to truth and purity, the easier do we become *en rapport* with them, and the closer are the two worlds brought together. In an exhaustive, careful search through the Spiritualists' libraries not a word of obscenity, not a sentence containing aught but the purest sentiment can be found attributed to inspiration. The advice of spiritual counselors is ever of an elevated character, if procured through a pure channel, and sought for with the right motives. They teach only the doctrine of love and charity; witness these words, given through the mediumship of that angel on earth Lizzie Doton, and accredited to the spirit of Edgar A. Poe:

"O, my mortal friends and brothers,
We are each and all another's,
And the heart that gives most freely
From its treasures hath the more.
Would you lose your life, you find it;
And in giving love you bind it
Like an amulet of safety
To your heart forever more."

The knowledge that we are given opportunity and endless time, after the change of death, for improvement and growth, broadens our conceptions of the Deity and fills the heart with charity and respect for every

individual member of the human family. We know that in time the greatest wretch will have developed into a being of transcendent power and grandeur. The Spiritualist knows that although he may be the farthest leaf on the topmost bough of the tallest monarch of the forest, kissed by the sunshine, caressed by the breeze, and watered by the clouds, yet his ancestry dates back to earth. There was a time when his race was among the lowliest in all the wooded dell; when the footstep of the gentle faun could have crushed it; when the slightest frost could have nipped it; yea, when the depredations of the smallest insect could have stunted its growth or changed its symmetry to a deformity. Knowing this, he learns to judge not harshly; never to condemn, and to punish only with an eye to reformation. He learns to deal fairly with his fellow-man and respect him for what he shall one day become. He learns to regard error as a negative quantity, bearing the same relations to truth as darkness does to the light. That all are in search of happiness; that those who sin, erroneously believe their immediate happiness lies in the commission of evil. Granted they are short sighted; yet many there are who can obtain wisdom only through the lessons taught by experience.

Thus do the teachings of the spiritual philosophy expand our charity and proclaim the brotherhood of man. Such a brotherhood as no secret order, ancient or modern, has ever realized. A brotherhood that does not draw the line at color, nationality or social distinction. As the great salt sea surrounds the globe, embracing in its giant arms the continents of either hemisphere, imprinting its kisses on every shore, so does this grand philosophy tend to harmonize and bring into a closer union all the children of men.

SEATTLE, WASH.

AN IDEAL COMMUNITY.

If Edward Bellamy will board a train at Chicago and ride 275 miles due west he may study what is almost an ideal communistic community.

We cross the Mississippi at Dubuque, dash fearlessly on into the lair of the original package, and bring up in the very center of the Hawkeye state. At the station of Homestead, twenty-six miles southwest of Cedar Rapids, in Linn county, we leave the train.

It looks like the deserted village. The narrow lanes are bordered by small frame houses, exactly alike and standing in long, monotonous rows. They are entirely without paint, save the window-sills, which are spotlessly white. As you notice this peculiarity you are reminded that the avenging angel passed over the houses of those Israelites the lintels of whose windows were smeared with the blood of the slain lamb. This is the village of Homestead, the seat of government of the community of True Inspiration. It is probably the largest and most successful communistic community in the world, yet comparatively few people, even in Iowa, are aware of its existence. The community does not desire publicity. Indeed, it shrinks from it, and it was with some difficulty that the story of its founding, its growth, and its peculiar methods was obtained. Further than eye can see in every direction lie the fertile farming lands belonging to the community. They own and work 35,000 acres. Everything is put to its purpose and brought to its highest development. On the stony uplands range herds of blooded cattle and flocks of sheep, rivaling in number those of the patriarchs of old. The thirty husbandmen of True Inspiration give a loud denial to the statement of Gov. Boies that farming does not pay in Iowa.

But the industrial energies of the community are not confined to agriculture. The two largest woolen-mills in the state are owned and operated by the community. They also manufacture the famous Colony blue prints, which are known from Maine to California. Eighty pieces of these prints, containing forty-five yards each, are turned out daily. The society has two large flouring mills, fitted with full roller process, and elevators. These mills are now manufacturing "pearl barley" and hominy for the market. There are also three large machine shops, where much of the farm machinery used by the community is made. Water-power from the Iowa river is used in all these institutions. For this purpose the community owns a dam across the Iowa river and a race running over six miles through its property. That the community is prosperous and successful in all its ventures the fact that it has \$5,000,000 loaned to the Pennsylvania Railroad company is sufficient demonstration. The community is divided into eight

parishes, located on both sides of the Iowa river, and named as follows: Amana, South Amana, West Amana, East Amana, High Amana, Middle Amana, Homestead, and New South Amana. The first settlement on these lands was made in 1855. The community of True Inspiration dates from 1714, when it was founded at Wurtemberg, Germany, by Erasmus Gruber. At his death Christian Metz became their inspired leader and prophet. In 1843, under the leadership of Metz, the community emigrated to America "for the sake," as the preamble of their constitution puts it, "of enjoying the noble civil and religious liberties of this country." They first settled at Ebenezer, Erie county, N. Y., on the former Creek Indian reservation. In 1854, "according to the known will of God," they sold their Buffalo lands and came to Iowa.

In 1867, Metz, their inspired prophet, died, and the mantle of his inspiration fell upon Barbara Lindman, a young woman of thirty. She died in 1883 and no one has since been touched with the spirit of divinity, so that the community is now without a prophet and spiritual adviser. The government of the community is now vested in a president, Jacob Witmer, of Homestead, and a board of thirteen directors. These directors are elected by vote of the people and serve for life. The community now numbers 1,800 souls. They do not seek converts, though any one who understands the German language and who comes in good faith may become a member at any time. He is obliged to put all his property into the common fund, but can withdraw at any time, taking with him exactly the amount he brought in, without interest. The community is thoroughly communistic. In each house live several families. They eat in a common dining room, and the food, which is plain and wholesome, is prepared in a common kitchen. Every evening in each of the parishes the people assemble together, and those who feel inspired for the occasion preach and pray. Every evening also the people of each parish meet together and discuss the affairs of the day and lay out plans for the morrow, to each being allotted his share of the work, so that there are no idlers on the streets and no gossips in the drawing rooms.

In each parish there is a common cellar, a common warehouse for provisions, and a general store. Two regular physicians, whose services are free, care for the physical ailments of the community. The people of Amana have no circus days, no theatres, no dancing parties, no prize fights. But they suspend labor on all national holidays and on certain memorial days of their own. Each parish has its own burying ground and all the graves are marked alike with a plain wooden slab. Those of the dead presidents of the society are not distinguished in any way from the others. Have the people of the Amana community solved the problem of human existence? Peace and plenty are theirs, in a smiling and a fruitful land. With them labor and capital have no quarrel. Daily bread, comfortable clothing and comfortable homes are common to all. With them health and good digestion wait upon appetite, and every man is equal to his neighbor in truth as well as in name. Pauperism is abolished and there is no "other half." At least may the urban citizen, stung with the venom of ambition and weary of the frenzy of the maddening crowd, look with envy on these quiet scenes and say with Pope:

Happy the man whose wish and care
A few paternal acres bound;
Content to breathe his native air
On his own ground.

SPIRIT IDENTITY.

NOTES BY "EDINA."

I have selected two cases of identity out of the large mass of material at my disposal.

The first is that of Mr. K. This "communicator," resided near to the house we occupy in the country, and I had a slight acquaintance with him. He was an elderly gentleman of active habits, and extremely fond of golf, to which he devoted a great deal of his spare time. In the spring of 1889 I met him near the golfing links, and he suggested on my next visit to the country we should play a friendly game against one another. I assented, and the matter was left over till my return to the country a few weeks later. On the day of my return I was surprised to hear that he had died suddenly of a paralytic stroke. Recently, when the family was residing in the country, a message was written through my daughter, purporting to come from this gentleman. The local coloring and internal evidence of identity were (to us) extremely interesting and convincing; but I can deal with only two portions of the message, with which my daughter could have no connection or knowledge, whatever.

(1) He alluded to our engagement to have a match at golf, and stated his regret at not having survived to keep it. This engagement was known to him and me alone, as it was made when I was on my way to town, and was never mentioned by me to one of my family; indeed, it was too trivial.

(2) He speaks in his message of the old minister of the parish being still "tottering about"—a most expressive way of alluding to him; and then he gives the number of years he had been a minister. None of us knew this fact, and after reading the message the first time I saw it in the country, I could not verify this part of it till I got back to town and consulted a clerical almanac, which gave the number of years the clergyman spoken of had been minister of this parish. These amounted to within two of the number specified in the message, and as Scotch clergymen are usually two years licensed before they get a parish, I take it that the time specified was correct. Other matters were referred to in the message, but I prefer only to deal with such portions as my daughter could not possibly have known, and there I leave the matter with the S. P. R. to explain where the thought-transference, or telepathy, or unconscious cerebration comes in; I being in town and my daughter thirty miles from me when this message was written.

My second case is that of our family doctor. He first communicated by the table, as you will find noticed in my second communication to *Light*. Later followed a written message (among the earliest my daughter wrote), which simply contained his name, gave his regards to my wife and self, and stated that his father-in-law (naming him) was with him. The signature, on being compared with an old letter, was perfect, as regards his brother-in-law, who was simply "named" in the message; my daughter was three years old when that gentleman died and never heard of him, although I knew him well. This message was written in town, I being absent at business when it came.

We have since had two long messages from the same source. The internal evidence is clear and convincing; the handwriting in parts like and in parts unlike the original; but one of the signatures is though not so good as the first one, extremely like that of the deceased doctor. In the outset this communication addresses my daughter by a pet name he had for her, arising out of some of her early peculiarities when a very young child, and which appellation I had entirely forgotten—a somewhat remarkable circumstance, as my recollection of these things is usually pretty good. I cannot give details of these messages, but may give one fact arising out of the second of them. We had been to visit a lady residing at a boarding-house one evening, and in a communication from the doctor, which came the night following, he mentioned that he knew the husband of the person who kept the boarding-house when in life (he being a well-known business man in the city), and that he had seen him since he came to the Spirit-world. I have only to add that my daughter knew nothing of the person who kept this house, or her husband, the latter of whom has been dead for at least fifteen years.—*Light*.

DR. KOCH'S LYMPH.

That wise old king who deplored so many years ago the lack of anything new under the sun, had gazed into the future ages beyond his time, and recognized the futility of man's attempts at originality, says the *San Francisco News-Letter*. For the past few weeks the world has been ringing with news of the wondrous discovery of Dr. Koch. To all corners of the globe was spread the amazing intelligence that at last had been found—something—a lymph, that would set at defiance the all-conquering consumption. The medical profession had a fresh topic for grave discussion, pro and con. Sufferers from the dread disease reached out eagerly for the new life-giving agent. All attention was riveted on the one man and his marvelous secret, the nature of which has been the subject of various conjectures. And now, behold the secret is revealed; the wonderful lymph is explained, and it proves, after all, to be an old, old story; so old, it dates back to the seventeenth century, when a German physician, one Dr. Fludd, in a dissertation on "Phthisis," as it was then called, speaks of a remedial agent. In this pamphlet, or book, entitled "Philosophia Moysaica," and published at Gouda, a town of the Middle Ages, in 1638, occurs the following sentence. "*Sputum rejectum a pulmone post debitam praeparationem curat phthisin*" Latin was the language of learning at that period, and was especially used by those interested in the sciences. The quoted sentence shows clearly that the old German physician anticipated our modern Koch by several hundred years. That the later medico profited by the wisdom of his predecessor in the science of medicine is open for conjecture. "*Sputum*," etc., translated into English, reads somewhat like this: "That the sputa, or expectoration from the lungs, properly treated, should cure phthisis, or consumption." Practically the same theory as that of Dr. Koch, who announces that his lymph is the tubercular matter expelled from diseased lungs. The extreme similarity of the two ideas naturally suggests that either the doctor is parading in borrowed plumes, or that, verily, nothing is new, even a possible cure for consumption.

AN OLD WOMAN SINGING.

Sweet are the songs that I have heard
From green boughs and the building bird;
From children bubbling o'er the tune
While sleep still held me half in swoon,
And surly bees hummed everywhere
Their drowsy bass along the air;
From hunters and the hunting-horn
Before the day-star woke the morn;
From boatmen in ambrosial dusk,
Where, richer than a puff of musk,
The blossom breath they drifted through
Fell out of branches drenched with dew.

And sweet the strains that come to me
When in great memories I see
All that full-throated quiring throng
Go streaming on the winds of song;
Her who afar in upper sky
Sounded the wild Valkyrie's cry,
With golden clash of shield and spear,
Singing for only gods to hear;
And her who on the trumpets blare
Sang "Angels Ever Bright and Fair,"
Her voice, her presence, where she stood,
Already part of angelhood.

But never have I heard in song
Sweetness and sorrow so prolong
Their being—as hushed music rings
Along vibrating silver strings—
As when, with all her eighty years,
With all her fires long quenched in tears,
A little woman with a look
Like some flower folded in a book
Lifted a thin and piping tone
And like the sparrow made her moan,
Forgetful that another heard,
And sang till all her soul was stirred.

And listening, oh, what joy and grief
Trembled there like a trembling leaf!
The strain where first love thrilled the bars
Beneath the priesthood of the stars;
The murmur of soft lullabies
Above dear, unconsenting eyes;
The hymns where once her pure soul trod
The heights above the hills of God—
All on the quivering note awoke
And in a silent passion broke
And made that tender tone and word
The sweetest song I ever heard.

—HARRIET PRESCOTT SPOFFORD, IN HARPER'S
BAZAR.

As long ago as 1702 Elizabeth Mallet established the first daily newspaper in London. It was published, she said in her salutatory, "to spare the public half the impertinence which the ordinary papers contain." The *Massachusetts News Letter* was the first paper published in America, of which we have any record. After the death of the editor his widow edited it in a very spirited manner. It was the only paper that did not suspend publication when Boston was besieged by the British. The widow's name was Margaret Craper. The first paper published in Rhode Island was in 1772, and was owned and edited by Anna Franklin. She, with her two daughters, did the printing and their servants worked the printing press. Mrs. Franklin was afterward appointed printer to the colony, supplying pamphlets to the colonial officers. She also printed an edition of the colonial laws, of 340 pages. In 1776, Sarah Goddard printed a paper in Newport, R. I., she ably conducted it, and afterward associated with her John Carter. The firm was Sarah Goddard & Company. Clementine Reid published a paper in Virginia in 1722, advocating the colonial cause, greatly offending the royalists. Another paper was started two years afterward in the interest of the Crown, by Mrs. H. Byle, borrowing the name of Mrs. Reid's paper, the *Virginia Gazette*. The Crown paper was short-lived. Both papers were published in the town of Williamsburg. Mrs. Reid's paper was the first paper in which the Declaration of Independence was published. Elizabeth Timothy edited and published a paper in 1773, in Charleston, S. C. After the Revolution, Anne Timothy became the editor, and was appointed State printer, which position she held several years. Mary Crouch, about the same time, published a paper in Charleston in special opposition to the Stamp Act. She afterward moved her paper to Salem, Mass., and continued publication there for years. Augusta Evans Wilson, the distinguished southern author, during the war between the states, rented a house and established a private hospital, where, with her own hands, she nursed the sick of the neighboring Camp Beulah

through weary days and hopeless nights, with unfailing tenderness and patience.

The story of Mrs. Grimwood, the young heroine of Manipur, whose name is upon the lips of loyal Englishmen, and who wears the Victoria wreath presented by the Queen, is peculiarly sad and romantic. A bride at eighteen, she began her married life as the wife of an official whose duties called him to Asia. There she reigned as the belle of the little circle of Europeans clustered about the residency at Manipur. For months she and her friends had been on the most intimate terms with the senaputti, never suspecting treachery from the dark-skinned princess who bowed humbly before the banners of Great Britain. But one cruel day the little band of Englishmen was startled by a revolt and an uprising such as had not been witnessed since the awful days of the Black Hole of Calcutta. Hundreds of rebellious warriors stormed the settlement, and the fair young Englishwoman found herself a starving fugitive, her husband murdered, her friends fleeing or dying, her bright young life blasted. Without even a hat to protect her from the rays of the blazing oriental sun, she fled through thorny jungles and over burning plains, hourly expecting death. Being well acquainted with the country, she acted as a guide to the officers and men who accompanied her, and but for her untiring energy and bravery not one would have been left to tell the tale of the slaughter. For days the party journeyed, with no food but roots and leaves. Barefooted, weak and weary, she toiled on, encouraging the desperate men who escorted her, and at last, when British territory was reached and they were safe again, the gratified soldiers hailed her as their savior and gave her the title which she now bears—"the young heroine of Manipur." Mrs. Grimwood, once so beautiful, is now a most pathetic figure, her blue eyes dimmed with weeping, her fair face pale with weary hours of patient sorrow, and her fair hair gleaming above her widow's weeds. She is fast recovering from the severe illness which followed her fearful journey.

A Kansas City judge of probate has declared insane the famous philanthropist, Mrs. Elizabeth Thompson of Stamford, Ct. A suit for the transfer of some property owned by her in Kansas City, instituted by her relatives, involves this judgment by the court. Mrs. Thompson has done a vast amount of good during her 70 years of life. She was, says the *Springfield Republican*, born in Rutland, Vt., February 21, 1821, the daughter of Samuel Rowell, a farmer. She had very little schooling as a girl, but she was uncommonly handsome and possessed of much natural intelligence. In Boston in 1843 she won the heart of Millionaire Thomas Thompson and they were married the following year. When the husband died in 1869, Mrs. Thompson found at her disposal the entire income of his great estate. Among her many generous gifts may be mentioned \$10,000 to a congressional commission to investigate yellow fever; \$25,000 to the American association for the advancement of science to be used in scientific research, and 640 acres of land and \$300 to each of a large number of colonists in Saline county, Kansas. Mrs. Thompson gave to Congress the painting by Francis B. Carpenter, entitled, "The Signing of the Emancipation Proclamation by Lincoln in the Presence of His Cabinet," and to testify its appreciation Congress voted her the freedom of the floor, a right no other woman has ever possessed. She has also been a beneficiary of Vassar college, has given large sums of money for temperance work, and in private gifts to individuals it is estimated that her munificence has amounted to at least \$100,000. Mrs. Thompson has been somewhat of an enthusiast on the subject of an international republic, or a world in which at least the civilized nations might come under one broad and liberal governmental sway.

Irene W. Coit, the young girl of Norwich, Conn., who has passed the examinations admitting men to the freshman class of Yale, is the only female, but one, who has done as much since the founding of the college. To that one, a century ago, as to Miss Coit, to-day, a certificate was issued announcing her qualified to take up the studies of the freshman class, but not conferring membership upon her because Yale does not permit women to enter for the degree of B. A. or for the degrees awarded in the Sheffield Scientific School. If she wants to study art that's another matter. The freshman examinations at Yale are

difficult, and Miss Coit's friends feel she has accomplished no small undertaking. She said to her father when she took the examination, "If the boys can do it I don't see why the girls can't."

The death of the venerable widow of President James K. Polk at Nashville, last week, at the advanced age of eighty-eight removes one of America's most distinguished and interesting women. Mrs. Polk was one of the most beautiful and accomplished ladies that ever graced the White House and a recognized leader in society. Her dignified and retired life since has added to her distinction and few names stand higher on America's roll of eminent women than that of Mrs. James K. Polk.

DO THEY COME BACK?

It is related of James Skene of Rubisland, a dearly loved friend of Sir Walter Scott, who survived him over thirty years, and died at a very advanced age, that one evening, a few days before his death, while sitting alone in his own room, his daughter found him with an inexpressible look of delight upon his face, when he said to her, "I have had such a great pleasure: Scott has been here. He came from a great distance to see me; and has been sitting with me by the fireside talking over our happy recollections of the past."

We have all of us had a similar experience, perhaps many times repeated, when the thought and memory of the departed have come upon us so vividly that they seemed actually to have been in our company, sharing our confidences and imparting help and comfort. After a poignant loss that has wrenched us away from the old life-moorings, consolation, when it comes, seems to descend from the heavens, and we gain in some strange way a sense of reunion with the departed. May not this reknitting of the tie be more real than we believe? Is there anything illogical in the thought that they do come back as allied with our faith in a continued existence? The wonders of thought-transference are gradually unfolding; and the time may come when thought will take its place in the world of phenomena as an actual force, operating through space, and working by laws as yet hidden from our understanding.

Here we dimly see a road for that communion with the disembodied spirit that frees the doctrine from grossness, and makes more real and tangible the hope held tacitly, half unconsciously, by scores of wounded hearts that their loved and lost are at times near them, do in some unknown way influence their lives, breathe courage and assuage grief, help them to bear their burdens and warn them of danger.

The hope that these things are a reality lies warm and precious at the hearts of thousands who never utter it. They shrink from the thought of material manifestations, of all physical contact, as degrading a sentiment so delicate and intimate; yet they cannot bar out their dead in cold isolation and forgetfulness. The hope that in some subtle and imponderable form they do come back to console and bless is a dear and cherished thought.

It is this new sense of union that comes as the great consoler after the pain of dislocation and loss. The great vacuum that only grief filled is gradually possessed by the softened and beautified image of those who left us sorrowing, our hearts covered with a black pall. We wake some morning from our desolation, after a vivid dream of the loved one, looking as in life and smiling upon us. Then a little comfort trickles into the breast. We have seen and clasped the mother, the sister, the friend. The conviction grows in us that he or she lives, thinks, feels, loves, utterly separate from the cold image so foreign to all that once was dear to us, and which we laid in the grave. Then, again, the gold begins to come back to the sunbeam, the blue to the sky, the brightness to the flower. The faces of men and women again have a message and meaning for us; and why? Because we have found in some intimate experience of the soul a new ground of union with those who are gone. They have come stealing back to us in a new form. We still possess them in the depths of consciousness: the mysterious communings of the night we can never explain to others. Then the wish to touch and handle the departed with our bodily hands, to see them with our bodily eyes, seems a gross impertinence. We apprehend them spiritually as they are spirits. All that was noblest and best in them has been restored to us. Their virtues take a new

lustre. We feel that the capacity for loving has grown in them to a height we hardly dreamed of.

There are some who never have this experience, to whom their dead come not back, who cannot again get into relation with their memories with the best that was in them, but dwell brooding on the shroud, the pall, the coffin, the worm, the darkness of the grave. How deeply they are to be pitied! There can be no hope of reunion here until this cloud lifts and forms the softened background of life, letting in the sun and the fresh breezes of heaven. Then the thought of our dead becomes winged, and takes the soft sky colors. It lives in the secret place of the heart.

We do not often speak of these things. They are too sacred to come readily to the lips. They seem far removed from the material round of life, and yet they are always with us, carried around in our consciousness, stealing to us through the day's perplexities, coming to us in the night of trouble, helping and comforting in dark and discouraged hours. It is such a rest to turn our thoughts, after the noisy day, toward their peace—the calm that embosoms them, as stars are held in the tranquil spaces of the sky. They are safe from all the noise and fret and worry in which we live that something of repose and harmony is shed into our souls as we think of them.

Are there any who have lost their loved ones who do not think of them as alive, who actually believe them to be lying in the grave, turning slowly to dust? No; the greatest skeptic and materialist shrinks from that horror. They have become invisible to us, as the cap of Siegfried rendered those who put it on; but they are just on the other side of a thin veil; they can feel us through our heart-beats, and we can feel them. Matter is a gross medium of communication in its earthly forms. Nature has more cunning powers in her hand, and we live more by the laws we do not understand than by those we know. The spirit laws are mainly hidden from us; but it would be a sad satisfaction of our higher being that apprehends, though it does not comprehend, to deny their existence.

We speak a strange language when we try to tell of the communion of spirits. Our terms are so bungling, so little exact, so foreign to the language of the market and the stock exchange, those who have had like experiences even cannot comprehend us. Hence the language of the *illumini* degenerates to a kind of jargon. Speech cannot convey these ideas. Music is the only medium through which they become intelligible. We have no terms in which to tell another that we know our dead still live; and yet, without that inward, incommunicable assurance, how are we ever to be consoled? Every day they seem to come back, and teach us new lessons of patience and obedience to God's will. If we rebel because they were taken while life was still young and unripe, before it had tasted fruition, while still on the threshold of accomplishment, it is they who steal to our hearts with the message of reconciliation. What are we, to question the ways of the Almighty Power? Our infidelity, our impious wallings, look shallow and crude before the stillness of their transfigured being. Somehow, in some way, they tell us it is well with them. They open our hearts to sweeter emotions, they take away the hardness and bitterness of grief, they show the black pit into which the unreconciled spirit stumbles, and they help to draw it forth into the light. Take away the belief that they can steal back to the mourning and the desolate, and you take away much of the consolation of the world. We must think that they know and understand, that they forgive and love, or the sky were brazen and the earth a waste of barren sand. We say our dead. They are still ours, though departed, though changed. We have not given them up; we never can or will. Materialists and doubters may preach to us and lecture to us day in and out to prove there can be no self-consciousness, no memory for those who have gone; but we do not believe it one whit the more. Our hearts are anchored to those dear ones whose material faces lie under the coffin-lid. Our hope of heaven springs at once to the hope of meeting and clasping them again. They are strangely alive for us even here, and we will not tolerate the thought of separation, much more of extinction. It is they who steal to us and tell us to live when we seem to lie in the grave with their cold and motionless forms; for they are of life, and there is no death for the soul.—*Christian Register of July 30th.*



CHRISTIAN OR BLACKMAILER, WHICH?

TO THE EDITOR: At dinner Mrs. Jones mentioned to her husband, who is a quiet, hard-working mechanic, that a Mr. Gray had just moved into the Johnson house, and she felt it her Christian duty as the family were strangers, to call upon them, and that as she might not return till after six o'clock, he had better take one of the front door keys with him to the shop.

After dinner, without even waiting to wash the dishes, Mrs. Jones proceeds to array herself in her most elaborate toilet, and after an hour spent before her mirror she sallies forth to make the contemplated call on Mrs. Gray. Reaching the house and being admitted she introduces herself by giving her name and location and then continues by saying, "Mrs. Gray, I am a member of — church, the one with the tall spire on F. street, and as you are strangers in our neighborhood I told my husband that I thought it my Christian duty to call on you and get acquainted, and learn to what church you belong, and render you any assistance in my power." Mrs. Gray, who seems to be a quiet little lady with an intellectual face and a soiled dress, which latter fact, as she had not yet got through with putting things to rights she did not think necessary to apologize for, thanked her visitor for her kindness and thoughtfulness, but told her in a quiet way that they never connected themselves with any church, and that they were rather liberal in their views about such matters, and —

But by this time Mrs. Jones had her hand on the door knob and was saying that as she was in considerable of a hurry, and had several calls to make she must be going, and so departed without even asking Mrs. Gray to return the call. The little lady who had stepped to the door returned to her work with a curious smile on her pretty face, half pitiful, half scornful.

"The fourth visitor to-day," she said, "and all with the same set speech. Christian duty! They think they are doing right and so let us have charity," and she went on with her work, not giving the matter another thought.

Mrs. Jones, after leaving Mrs. Gray's house, hurried on to Mrs. Brown's (Mr. Brown was a deacon in — church), and after the first greeting said, "Mrs. Brown, do you know those people who have just moved into the Johnson house?" "No, indeed, nor do I want to know them," replied the latter curtly. "I understand they are heretics of the worst type; regular infidels you know. Mrs. Smith called on them this morning, — now you must not tell this for I promised to keep it strictly a secret. Mrs. Smith would not have it get out that she called on them for anything. I hope you haven't." "Hush," broke in Mrs. Jones. "Do you suppose for a moment that I would be so?" "Oh, of course not; I only thought." "Now, Mrs. Brown, you know you never. But do tell me what Mrs. Smith said."

"Well, of course you mustn't say one word about it, but," and she lowered her voice almost to a whisper, "the fact of it is Mrs. Smith is not the only one who has called on the newcomers; Mrs. Sergeant and Mrs. Lewiston have also called, and they all tell the same story. Why, I tell you, Mrs. Smith, it's just awful to have such people come and settle right in our midst. It wouldn't surprise me a bit if some plague would break out and half of us die off, as a judgment of God for allowing such people to live among us."

"Yes," added Mrs. Jones, "don't you remember those infidel Allens that moved into the McCormack property five years ago? Well, they didn't believe in God or anything, and worked on Sunday sometimes, and never went to church, and they hadn't been here six months till the scarlet fever broke out and at least a dozen children died, and finally a committee of our church went to them and told them to just go, or they would have the house pulled down above their ears, and so they went, and it was not a month from that time till there was not a case of scarlet fever in the whole neighborhood, which showed plainly that it was a judgment sent by the Almighty for letting such people remain with us. My opinion is the Grays are a bad lot,

and the least we have to do with them the better."

"That is true," assented Mrs. Brown, "and Mrs. Smith and the two others think just as you do. I am sure I will keep my skirts clear of their door posts." "And I, too," said Mrs. Jones, as she arose to go. Bidding Mrs. Brown good-day, she hurried on from house to house, until she had made the grand rounds. At each place she told the story, and I assure you it did not grow any shorter, and on leaving at each place at which she stopped she would say: "Now, you can do as you please; you have a perfect right to visit with Mrs. Gray if you want to, but none that is in the habit of visiting at her house can long remain in our set, and those who do visit her will no doubt be sorry for it a year hence."

And so Mrs. Christian (?) Jones arrived home, hot and tired, and flung herself into her cushioned rocker and fanned herself vigorously, her mind busy with the thought, "Now I have worried myself nearly to death and caused my husband to have to eat a cold supper when he ought to have had a warm one, just to warn these people and to keep them from visiting those infidels when I knew they would be sorry for it in the future, and no doubt I will scarcely get thanked for my pains; but I will have the assurance of having done my duty and the satisfaction of telling those who do not heed my warning, 'I told you so.'" And she leaned back and rocked herself in her chair, fully believing that she had been doing God's service, when she was really blackmailing, traducing and ostracising this family of strangers that had never harmed her in the least, just because their bump of credulity was not as large as her own, and they could not in consequence take the plan of salvation by faith as truth, could not believe as did their Christian sisters, and hence were regarded by her and others like her as fit and legitimate subjects to persecute.

S. T. SUDDICK.

CASSADAGA NOTES.

TO THE EDITOR: The question of organization has been discussed here in two conferences, and Mrs. Hyzer has made it the subject of one of her lectures.

If any good and valid reasons have been advanced against organization, I am too dull of comprehension to perceive their force. One speaker declared that the movement was being conducted by God and the angel world. He presented no credentials authorizing him to speak for God and the angels. It is mere sentimental slush. As though God and his angels were opposed to organized movements! As though they favored chaos and confusion! Another speaker at a conference to consider what action, if any, should be taken to represent the spiritual movement in the World's convention in Chicago, lamented the fact that wealthy Spiritualists died leaving no bequests to the spiritual movement. He could not understand it. At the conference discussion on organization he talked against organization, because he was opposed to creeds and ecclesiasticism, as if there was some necessary connection between dogmas and organization. It never seems to have occurred to the brother that because Spiritualism is unorganized, he could not reasonably expect bequests. Bequests to whom? To God and the angels? God and the angels act through human instrumentalities. If we are not mistaken this speaker will look for legacies in vain, so long as there are no legatees legally qualified to receive them. He may talk about the "angel-world" until he becomes an angel; but there will be no bequests without organization — not until some one is legally competent to be entrusted with them.

Another speaker wanted the movement to be natural. As though to be natural was to be chaotic. As though nature was not organic. Everything in nature that is living is organized. Organization in nature means life. Disorganization means death and dissolution.

The chief obstacle in organizing the spiritual movement is that there is so much going under the name of Spiritualism that is foreign to it that in an organized movement could not be assimilated. All that is genuine in Spiritualism would voluntarily organize if left to itself. It is the inorganic elements, the disturbing forces, which delay and prevent organization. In the process of organization these inorganic elements would be rejected, because they could not be assimilated. Just as in nature, nothing enters into and becomes a component part of a perfect living organism which is foreign to its substance, so in

an organized spiritual movement whatever is foreign to its nature, whatever dishonors or disgraces the movement — bogus mediumship, fraud, sham, pretence and deception — could never enter into nor become constituent elements of the living organism. It is because this is so that organization is discouraged and resisted. Pretenders, who wish to make merchandise out of Spiritualism, cry out against organization because, like Othello's, their occupation would be gone.

At the conference which discussed the project of a Spiritualist representative at the World's Fair, it was decided to favor such a representation. From what was said, we infer that all the spiritualistic papers — except THE RELIGIO-PHILOSOPHICAL JOURNAL — are to be on exhibition as products of the spiritual philosophy. The brother mentioned all save THE JOURNAL, so we presume that is to be interdicted. He did not forget to mention another spiritualistic publication in your city, claiming to voice eighty per cent. of the Spiritualists in this country. This same speaker, in his lecture yesterday, claimed to have formulated a system of spiritual ethics superior to the ethical teachings of Christ. In comparison with his system the "golden rule" is "abject selfishness." It teaches, he said, the "doctrine of hate and revenge, an eye for an eye and a tooth for a tooth." Christ as a pattern and exemplar falls far below his standard. He wants an angel for a model, so he said. And now, to descend from the sublime to the ridiculous, he proposes to put on exhibition as a sample of his transcendent system of ethical philosophy a journal which openly advocates and practically illustrates the spirit of hatred and revenge — an eye for an eye and a tooth for a tooth — an illustrated spiritualistic police gazette. Doubtless this will attract the wonder and admiration of the nations, if not of "men and angels." Spiritualists should feel highly honored by such an exhibit.

LILLY DALE, N. Y.

F. H. BEMIS.

DELPHOS CAMP.

TO THE EDITOR: Camp opened here on the 6th, and is now in good running order. Mrs. M. T. Allen, Mrs. Lull, Mrs. Morley, Mr. and Mrs. Moody, Mr. Donovan, the slate writing medium of Kansas City, are already on the grounds and are doing good work. Dr. DeBuchanne is as usual doing the work on the rostrum. We have made every exertion to persuade some of the clergy to meet him in a discussion on the 21st and 22nd, but so far have been unable to do so. All have some excuse, and although he has offered to meet them on their own ground, and allow them to choose the subject, they still refuse. Dr. DeB. stands ready to meet any person at any time and place to discuss the merits of the two systems of belief or philosophy. The weather is beautiful, and the angel-world is coming very near to us here and we expect a great amount of good will be done.

The unbelieving public are coming to the meetings and the platform tests given by Mrs. Allen and Lull and the slate writings of Mr. Donovan are of such a nature that no one can deny there is some unseen power behind it all, if they do not admit that the power is spirits out of the flesh.

Now a word about organization. It seems to us that all must see the need of an organized center of an authorized formulation of belief and teaching, in order that Spiritualism may have a foundation and a protection against charlatans and frauds, and that the public may know what Spiritualism is and teaches. We are suffering as a body for the need of an authority to refer to, and for a school where our tenets may be taught and our speakers instructed in the real teachings of the philosophy. Where are our rich Spiritualists who will take to themselves undying honor in this world and lay up a rich reward in the next world by giving of their means to establish some such institution in the West? Why cannot a movement be begun at the camps this summer that shall result in a convention for state and national organization? This Society has already appointed delegates to attend such a convention, and this is an incorporated institution and stands ready to aid such a movement.

CRITERION.

NEARNESS OF THE SPIRIT-WORLD.

TO THE EDITOR: The two worlds, spiritual and material, are so closely blended together that it is oft-times given to anxious souls, while still in the flesh, to have visions of the land immortal. Many times

those who are being prepared to enter into the higher life are shown glimpses of the new home, and of the dear friends awaiting them just over the border land. Pauline St. Ceran, a young and beautiful Christian woman, who knew of spirit return, but had not accepted the full evidences thereof, was one of those peculiarly favored in this respect. Near the close of a painful sickness where most terrible physical suffering had been endured, the spirit rose calm and triumphant above the ills of mortality. Spirit friends rapped loudly around the rooms. Her clairvoyant powers became awakened and she saw and recognized spirit friends who were waiting for her and called them by name. Among others she saw her little year-old boy, who had been taken from her when a few days old, standing in a beautiful green field with loving attendant friends, his chubby little arms filled to overflowing with the sweet flowers of Summerland. At this time she was in a perfectly normal condition and talked rationally with those around her of the change to come. After a time she called to her husband in a clear, sweet voice, "Release my spirit, Val, and let me go; I have suffered enough." Soon afterwards she passed to the higher life.

VIRGINIA C. MOON.

NEW ORLEANS, LA.

WHERE I STAND.

TO THE EDITOR: My father and mother belonged to the humble, despised body of Christians called Primitive Methodists eighty years ago. From her seventeenth to her fortieth year, when she died, my mother was a local preacher among them. The lives of my parents gave an exemplification of the Christian faith they believed in. In the eighteen years of life in my boyhood home I never heard an unkind word fall from their lips, or knew them to commit an act of which they had need to be ashamed. The Christianity they believed in and strove to carry out in their life conduct, was love; and they stand in my memory, after all these years, sterling examples of the sweetest and best type of manhood and womanhood I have ever seen. All that is good in my character came from them; and to-day, close bordering on three-score-years-and-ten, the sorest regret of my heart is that I am not nearly so good a Christian as they were.

I have no reverence for creeds, dogmas or theological fripperies. I make all my fight against hypocritical pretence, shams and lying fraud, especially when sheltered behind the cloak of Christianity or under the cover of Spiritualism. But I have profound respect for the Christianity that is founded on the life and teaching of Jesus of Nazareth; that is built on the bed-rock of "Peace on earth, good will to man; and I hope my fingers may be palsied before I cast the slightest slur on true Christianity."

CLEVELAND, O.

W. WHITWORTH.

HASLETT PARK CAMP MEETING.

TO THE EDITOR: The Haslett Park Camp Meeting has fairly commenced and never in the history of the camp has there been such a large attendance of those located for the entire season. The improvements are many this year; perhaps the most notable is the addition of platform and committee rooms on either side. A handsome oil painting of James H. Haslett adorns the platform, donated to the association by Mrs. Ferris, of Bay City. Also one of Mrs. Lillie belonging to the Medium's Home, donated to them by Mrs. Hewson, of Kansas City, Mo. Mrs. Jennie Hagan Jackson opened the work here. Mrs. Lillie arrived in time to fill a part of our programme, and together they gave an improvisation on "Music and inspiration from the summer land." The result was very beautiful, past any words of mine to express. Mrs. Lillie lectured the 9th. Although the weather was intensely warm she was able to hold the wrapt attention of the audience. More perfectly each year are her inspirers able to give through her the truth. The question with her guides seems to be "What and where is truth?" and to let "truth abound no matter who falls." The one regret that absorbs all others is that Mr. Haslett is not here as of old to counsel and advise, and yet "mind being the master power" perhaps he can benefit us still more from spirit side of life.

EFFIE F. JOSSELYN.

HASLETT PARK, MICH.

The Cobden prize of \$300 offered for the best economic essay in England this year was carried off by a woman, Miss Victorine Jeans, of Manchester.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

John Auburntop, Novelist; His Development in a Fresh-water College. By Anson Uriel Hancock. Chicago: Charles H. Kerr & Co., pp. 275. Price, Cloth, \$1.25; Paper 50 cents.

"Fresh Water" has long been used by New England College men as a term of mild derision for universities west of their own territory. In this realistic story, Mr. Hancock—who is also the author of "The Genius of Galilee," "Old Abraham Jackson and his Family," and other works—aims to depict life as it is in our Western Universities. The scene is at Lincoln, Nebraska, and the *dramatis personæ* are a company of university students of both sexes. The reader of the story cannot complain of any lack of variety in the subjects. College debates are given at considerable length, papers on all sorts of topics discussed, entertainments described, classroom recitations repeated, boarding house peculiarities shown up, and the students home life faithfully pictured. As the "novelist" advances in his literary career even some of his papers and reviews of popular and well-known works are here reproduced. The love story which runs through the book from the beginning to the end is well told, and though it has a somewhat unsatisfactory ending it is one which far more often occurs in real life than in the ideal one so often depicted by the common-place novelist. The pictures of typical western homes, from page 159 to page 164 inclusive, will be recognized as charmingly true to life by all western people. A delightful picture is that of the happy, healthy contentment of the young wife and mother, who does her own work, with a half-finished oil painting of her baby waiting on an easel in her small room for her to find a spare hour to finish it with her own hands, though she confessed she only found time on Sunday to play on the organ, which occupies a corner of the unplastered but carpeted best room. The work gives evidence of a wide range of reading and study, and of close observation in the author, who is evidently a liberal thinker in religious matters.

Twenty-Five Lessons on Truth Healing. Designed especially for Mothers and Teachers of Youth. By Rev. Joseph Adams. Vol. 1. Chicago: 7, 81 South Clark St. pp. 188. Price, \$1.25.

These lessons contain the substance of the author's verbal teachings to primary classes in Mind or Truth Healing-classes which he has been teaching for several years. The lessons have their basis, Mr. Adams says, in the Bible, and in "Science and Health" by Mrs. Mary Eddy, to whom the author acknowledges great obligation, she having, he says during courses of instruction under her, uncovered to him "the spiritual significance of the scriptures as never before, and more particularly the science of the Christ, and the nature of truth healing as wrought by Jesus and his disciples." The thought is inculcated in a very simple manner, and is easily understood so far as language can express it.

Cassadaga; its History and Teachings, with Histories of Spiritualist Camp Meetings and Biographies of Cassadaga Pioneers and others. Price, \$1.25. Barrett & McCoy, Lily Dale, New York.

Such is the comprehensive title of a book of two hundred and forty-seven pages, compiled and edited by H. D. Barrett and A. W. McCoy. The historical portion treating of Cassadaga camp is valuable and of interest to the stockholders of, and visitors to, that progressive place. The pictures and biographical sketches will be interesting to those sketched, and their immediate friends.

The September number of the *Arena* will contain a very timely paper in view of the great agitation now in progress at Chautauqua on the subject of woman's dress. This paper, entitled "Fashion's Slaves," prepared by the editor, is profusely illustrated, containing exact reproductions of prevailing fashions in the sixties, seventies and eighties, together with finely executed photogravures of Greek costumes and popular stage fashions as worn by Modjeska, Mary Anderson, Margaret Mather and Miss Marlowe.

The September number of *Current Literature* will have as an added feature a department devoted to "The Literature of the Drama." The idea is to bring together

the admirable editorials, special articles and essays now being written on theatrical subjects. For September the selections are: Nym Crinkle's "American Playwrights"; "The Independent Theatre," by C. H. Meltzer, and "The Prejudice Against the Players," from The London Speaker.

George Kennan has written an article on "A Winter Journey Through Siberia," for the September *Century*, descriptive of a part of his return journey from Irkutsk, the capital of Eastern Siberia, after his famous investigation of the convict system. As Mr. Kennan was carrying a great mass of documents, letters and politically incendiary material on this trip, and as he believed himself to be an object of considerable suspicion to the police, the journey abounded in exciting incident.

The September number of *Short Stories* contains as the representative of famous fiction for the month, Sheridan Le Fanu's weird medical tale—Green Tea. The Authors' Alliance is represented by Kipling, Sarah Orne Jewett and W. Clark Russell. The translations from the French and Italian are notable.

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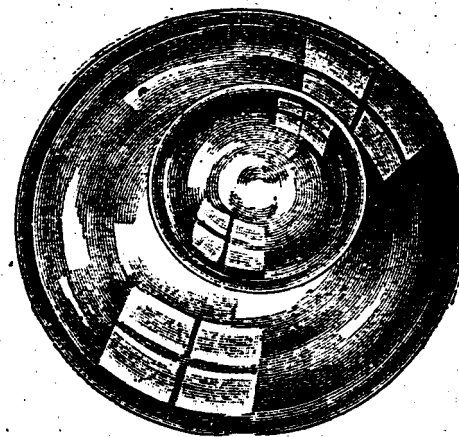
The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

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The great world and its clamors sleep,
The low, soft winds above her creep,
With sighing whispers through the grass,
And shake the tearful flowers that blow,
Where she lies low!

The ghastly height of ancient walls,
Gray watchmen o'er the couch of death,
Stand shrouded in the marshy breath,
'Till first the stealthy dawn strikes through,
And smites them with a silvery glow,
Where she lies low!

But ever, ever, higher yet,
Blithe reveler on pinion strong,
The lark pours out himself in song,
Then, wearied, on her turf he drops,
And folds his speckled wings in woe,
Where she lies low!

The earth transfigures her in light,
The living sun is whirled on high,
O, golden day! O, happy sky!
O, bright satiety of bliss!
Ye mock the settled shades of woe,
Where she lies low!

And, childhood seats her on the turf,
And shares the noon-tide meal with joy,
Girl smiles to girl,—boy laughs to boy,—
They go,—the robin quits the bush,
And treads the careless flowers that grow,
Where she lies low!

And evening crimson through the blue,
And, as a bride with cheeks aflame,
Day dyes her face in happy shame,
And blushes at her own delight,
But lengthening shades of twilight flow
Where she lies low!

O, irony of joyless joy!
Pale azure of the heartless sky,
O, cold, keen stars unmoved on high,
O, all bright things, your glory vain!
There is but one deep night of woe,
Where she lies low!

Is there no pity in the sun?
No note of grief in childly mirth?
Is there no echo from the earth?
Is there no answer in the sky?
No hint from heav'n that willed it so,
Where she lies low!

Where she lies low, where she lies low,
There is the hush of holy sleep—
The dewy flowers in silence weep,—
There is no place for voice or cry,
It is the utter heart of woe,
Where she lies low!

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And yet we know she lies not there,
'Mid flowerets' bloom, and birdlings' song,
Through summer daylight sweet and long,
Through starlight splendor of the sky,
Or moonbeams' solemn softened glow,
She lies not low!

Where she is gone, where she is gone,
The angel voices sweetly swell,
Their messages of love to tell,
All care and pain she may defy,
For aught of sorrow is unknown
Where she is gone!

She lies not low, she lies not low,
Where grasses wave and flowerets spring,
And merry robins dart and sing,
And larks arise and upward fly,
O, trusting heart! O, faith! We know
She lies not low!

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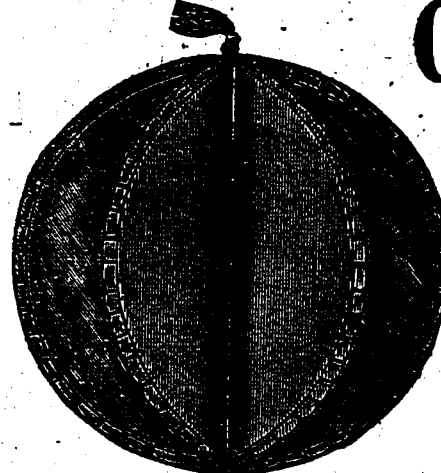


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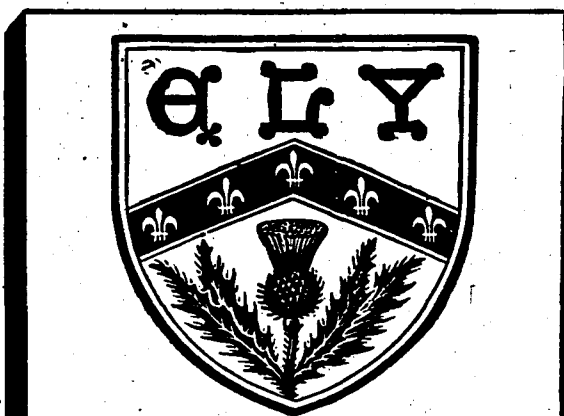
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MISUNDERSTANDING.

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And one chill shadow falls across
Their common way.

They cannot tell from whence it comes,
But nameless things most cruel are,
And friendships time could never break
They blight or mar.

A veil impalpable as air,
Yet unmistakable as death,
A veil that might be blown away,
By one free breath.

Shrouds each from each the other's life
And hides the face they used to read,
But hints through all its piteous folds,
Their common need.

O friends once loving, trusted long,
There is one Judge, one Judge alone,
To whom all hearts are open, all
Desires are known.

In his dear Presence you may meet,
So sundered and so helpless now,
And he to read that cruel veil
Will teach you how.

Ye know what he to each will say—
Forgive, forget, begin anew,
And learn of me to love as I
Have loved you.

—HARRIET McEWEEN KIMBALL, IN CONGREGATION-
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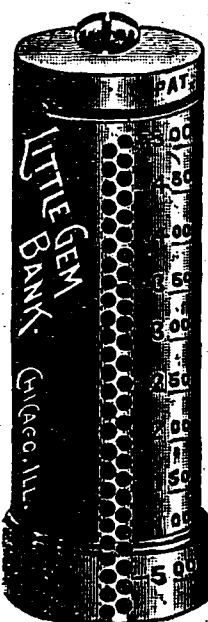
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APPENDIX.

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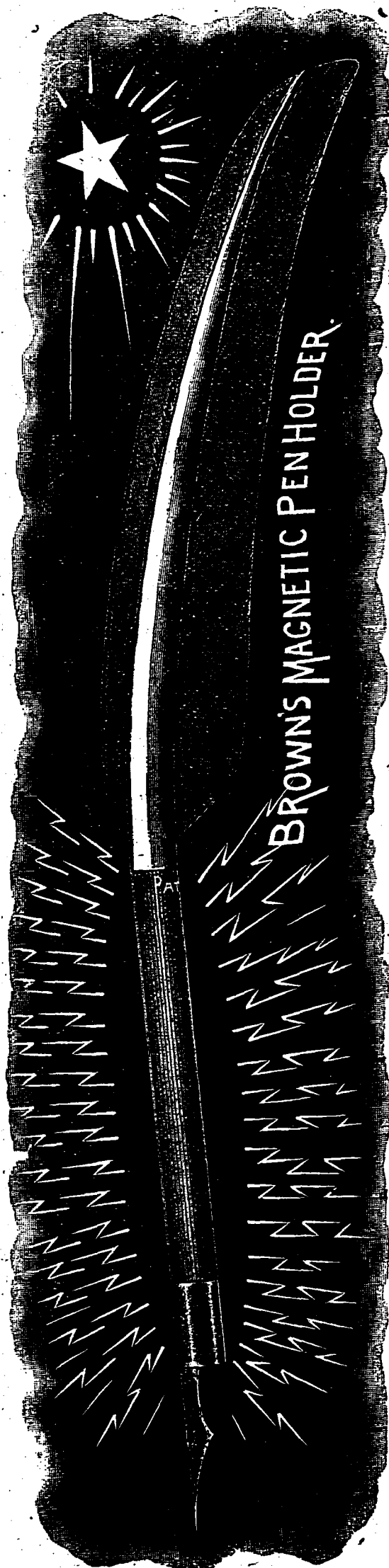
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BY JOHN C. BUNDY

Entered at the Chicago Post-office as Second-class Mail Matter.

TERMS OF SUBSCRIPTION

One Copy, 1 Year, \$2.50
One Copy, 6 Months, 1.25
Single Copies, 5 Cents. Specimen Copy Free.

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All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notices, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

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TALMAGE'S RIVAL.

Rev. J. M. Buckley, D. D., editor of the *Christian Advocate* of New York, is a sort of preacher in whom the Christian devil delights. His Satanic Majesty grins from ear to ear and wags his tail with pleasure whenever Buckley talks, knowing that something will be said to weaken the orthodox sway. Lucifer doesn't care much for such volunteers as Bob Ingersoll; and his materialistic followers, knowing well that their wild fighting consolidates the evangelical host and stimulates it to greater endeavor; but he knows Buckley will balk the Methodists every time. The other day the brilliant *Christian Advocate* man did a good stroke of business for the devil at Chautauqua. As a peddler of the paste diamonds and snide jewelry of intellect Dr. Buckley has no superior, other than Dr. Talmage; and as the managers at Chautauqua, like those of some Spiritualist camps, seek to attract audiences by methods more in keeping with a circus or variety performance than of a place for intellectual and spiritual growth, they hired the *Advocate* editor to give his popular "question-box" show, one day last week. Slips containing questions prepared by the audience are put in a box and the performer is expected to keep the audience in a state of delightful expectancy or uproarious merriment. From an account of the entertainment in the New York *Recorder* of August 11, the following extract is made:

The fourth slip the doctor took up asked for his opinion on the vexed question of Woman Suffrage. His answer completely surprised some of the ballot reformers present. Said the doctor: "The majority of the advocates of modern Spiritualism are women. Nine of ten mediums are women. The same is true concerning Christian science. In all the false religions of the world women are in the ascendancy. The biggest political mistake ever made in this world was the endorsement of a third, or prohibition party by the Woman's Christian Temperance Union. The Mormons were the first to grant woman suffrage, for they knew that woman would stand up for polygamy. There's a great similarity between women and music—both help a circus, a cathedral or an army, and women are always in sympathy with the prevailing spirit, and extremely apt to intensify questions in person. Women mobbed John Wesley in Ireland while others were willing to die for him."

Whether a majority of the advocates or of the believers in Spiritualism are women is doubtful. At the meetings of the Spiritualists men and women are seen usually in about equal numbers. But it is a fact beyond dispute and a subject of frequent comment that most of the Protestant churches have a large excess of women in attendance at their meetings, and that the church activities are promoted more by the zeal of women than by that of men. Often one sees congregations in the churches composed almost wholly of women. And ministers have frequently, in explanation of this disproportion between men and women in church attendance, said that women were more pure than men and more susceptible to the higher religious influences. Not long ago a Christian preacher said: "Go into the grogshops of this village and you will find only men there; visit the churches and you will find eight out of ten women with their children, who represent the highest moral and religious life. I tell you that the salvation of this country from the curse of rum and infidelity depends upon women." How different Rev. Buckley's view of the subject! His statement that the "Mormons were the first to grant woman suffrage" is false. Women with a religious belief in the divine origin of polygamy will of course "stand up" for it; but the same is true of men, is it not? That women help a circus, a cathedral or an army is true; they help the churches and none know better how

to take advantage of their emotional nature to arouse a religious interest and to raise money than the Christian ministers, especially those of the Methodist denomination. "Women mobbed Wesley while others were ready to die for him!" What of it? Men mobbed Garrison while others were ready to die for him. Men mobbed Parnell, while others, even after his disgrace, were ready to die for him. Men mobbed Joseph Smith, while others were ready to die for him. Rev. Buckley talks a good deal of nonsense which cannot be listened to without at least a mental protest, except by superficial and indiscriminating people.

MR. WALTER HOWELL.

Under date of August 15th, Mr. Howell writes: "Kindly announce for me, that I begin my fall and winter work in Conservatory Hall, Brooklyn, N. Y., on Sunday, September 6th, and hope that Brooklyn Spiritualists will rally in goodly number. I am engaged to speak for two months at Carnegie Music Hall Building, New York, for the first society of this city. Will prepare an article for the RELIGIO-PHILOSOPHICAL JOURNAL during the coming week."

100 W. 61st St., New York City.

"Proceedings of the Society for Psychical Research" for July contains a lengthy paper by F. W. H. Myers, "On Alleged Movements Without Contact Occurring not in the Presence of a Paid Medium." It is an account of numerous experiments proving what is well known to Spiritualists, the movement of objects without contact or visible cause. Dr. Alfred Backman gives the results of "Experiments in Clairvoyance." "A Case of Double Consciousness" is the subject of an elaborate paper by Richard Hodgson, in which are given the facts in the case of Ansel Bourne, an itinerant preacher who one day disappeared from his home in Rhode Island, in his usual state of health and remained undiscovered two months, after which he turned up in a Pennsylvania town, where for six weeks he had been keeping a small store under the name of A. J. Brown. During this time he was evidently in a sort of somnambule condition, though to his neighbors and customers he seemed to be in a perfectly normal condition. "Third Ad. Interim Report on the Census of Hallucination." "On Spirit Photograph: A Reply to Mr. A. R. Wallace," by Mrs. Henry Sedgwick, and "Notices of Books" complete the table of contents.

Gen. Stiles, the able lawyer, was one of the speakers at the funeral of Hermann Raster. Although an agnostic, Gen. Stiles seemed to entertain the hope that the friends of the departed would one day meet him again. "Shall we see him again?" asked the general in concluding. "I do not know. It may be that some time, somewhere, we shall bid Hermann Raster good morning.... The mind of Hermann Raster could not conceive of a time when there was not something. There must have been something to begin with, and no human mind can conceive otherwise. So whether we now say good-by, good night, or whether we say, in the words of Mrs. Barbauld:

"Say not to me good night
But in some fairer, brighter clime
Bid my soul good morning"

it may be that some day we shall bid our friend good morning."

Lelia Josephine Robinson, who died at Amherst, N. H., August 10th, was the first woman admitted to practice law in Massachusetts. She entered the law school of Boston University in 1878 and was graduated in 1881. In December of that year a bill was passed by the legislature allow-

ing women to be admitted to the bar on the same terms as men. Miss Robinson was sworn in as an attorney in June, 1882, and continued in active practice in Boston until 1884, when she went to Seattle. In April, 1890, Miss Robinson was married to Eli B. Sawtelle, a business man of Boston. She was the author of "Law Made Easy," and the "Law of Husband and Wife." Before studying law Miss Robinson was for years the only woman connected with the daily press of Boston. She was about forty-one years old, and traced her ancestry back to John Robinson, pastor of the Pilgrim Fathers.

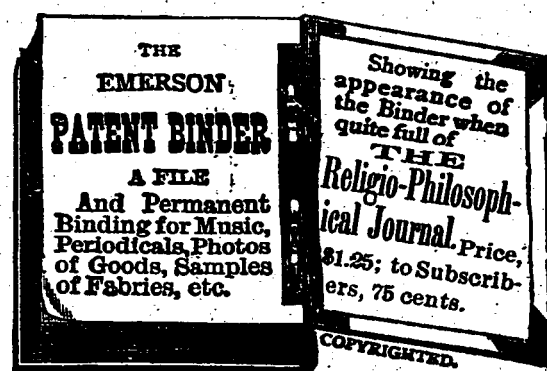
Mrs. A. S. Wilson, a daughter of Seth Linsley, late of Stryker, Ohio, announces the transition of her father as follows: "He died July 9, after suffering a week from a fall from an apple tree which he was trimming. The beautiful and truthful things he had gleaned from your paper were a great comfort to him, and he was anxious for the change to take place that he might be with loved ones gone before; and, hoped, too, for better conditions for progress. He was very much interested for years in extending the circulation of THE JOURNAL, and in sending his own copy to those who did not take the paper."

Professor Draper, of Madison, Wis., a veteran subscriber and contributor to THE JOURNAL, is dangerously ill. A press dispatch of the 17th, says: Lyman C. Draper has suffered a stroke of paralysis which leaves him entirely helpless and which is likely to prove fatal. Probably no historic student in the west is so generally known among men of letters as Dr. Draper. He is chiefly known as a collector and editor rather than a writer. He has long been regarded as an oracle on western topics among historical specialists and was for about thirty years the head of the Wisconsin Historical Society. He is the author of many historical works.

Mrs. Etta Roberts, whose wonderful powers as a materializing medium have been attested by no less authorities than Henry J. Newton, of New York, and *The Banner of Light*, was detected last week using a confederate in the person of one Anna West, at Onset, Mass., and requested by the camp management to leave the place. M. B. Little, of Glens Falls, N. Y., F. B. Baker and Mrs. Lillian Wood, of Topeka, Kan., and Mrs. Dr. Bland, of Washington, detected and exposed the fraud and reported it to the directors of Onset.

Mrs. R. S. Lillie passed through Chicago on Monday, on her way from Iowa to Cassadaga. She was accompanied by Miss Abby A. Judson, who is making the rounds of the western camps. The ladies spent part of the afternoon at THE JOURNAL office.

Dr. Geo. A. Fuller has accepted an engagement with the Worcester (Mass.) Spiritualist Society for two Sundays each month, from September to June inclusive. THE JOURNAL congratulates the Society on the wisdom of its selection.



THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, AUG. 29, 1891.

NEW SERIES—VOL. 2, NO. 14.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

La Revue Spirite condemns Switzerland for its persecution of the Salvation Army.

It is, a writer says, the remembrance of many a fall received in the scramble after a few scraps of hard-won knowledge, and the conviction that many a double-faced word has lured the writer to false conclusions, that has caused him to formulate as a caution, which no seeker after truth should ever neglect, the following: A word of vague or "flexible" significance, like a man with a false beard, will always bear watching.

On the 19th a monument loftier than the famous structure which marks the battle ground of Bunker Hill was dedicated at Bennington, Vt., not only in commemoration of an important battle in which sons of the Green Mountain State won for themselves honor and glory, but in celebration of Vermont's admission to the Union one hundred years ago. To Vermont belongs the proud distinction of having been the first state to join the Union after the original thirteen had established a permanent government.

One of the worst features of our jails, says the *Personal Rights Advocate*, is the huddling together of persons young in crime with old and hardened criminals. The criminal tendencies, wherever such exist among the youth, are nursed and developed by bad associations. If they manifest themselves in flagrant violation of the law, what would be more natural, indeed more conducive to the moral health of society, than bad associations be wholly excluded, and the novice in crime be surrounded by an atmosphere of moral health and strengthening?

Dr. W. A. Hammond in the *North American Review* says that "men and women, like the fields of the earth, require change, and, like them, they require rest," but that "these objects can never be attained in the way that the average American sets out to get them." There is truth in this statement. The idea of rest which the average American possesses is to pack a trunk and sachel in haste, jump on a train and jolt across half the continent to stay a day or two at some fashionable resort and then jolt home again. There is change enough in such a jaunt, but no rest.

Le Petit Journal of July 5th, which has a column devoted to telepathy and some extracts from "Phantasms of the Living," by Podmore and Myers, uses this language: "Do you believe in ghosts? I beg you not to shrug your shoulders with a disdainful smile. From all time, since the time when the phantom of the plains of Philippi appeared one night to Brutus to apprise him that he would be defeated and killed on the morrow, to the White Lady of Avenel, set to music by Boildieu after Walter Scott, a number of serious minds have not ceased to believe in the possibility of bizarre phenomena, visions, apparitions, presentiments, phenomena which we call supernatural because they go beyond our real knowledge of facts and which we do not know as yet how to explain. The spiritists,

the mediums, the table-tippings and the Davenport brothers have done a great harm to the investigation of these phenomena. But observe that a new era is opening for phantoms and apparitions. Science is taking hold of them as it has taken hold of magnetism and is trying to apply to them its usual methods of observation and experimentation." The statement as to what "the spiritists, the mediums," etc., have done, without whom the phenomena referred to never would have commanded the attention which *Le Petit* marks as the beginning of "a new era," may be passed without comment.

According to a dispatch from Vienna, people are wondering there what Pope Leo will do with the lottery tickets bequeathed to him by the late Ritter von Leonhard, who was chancellor of the papal legation in Vienna. The will of the late chancellor left to the pope about 100,000 francs in money, a quantity of stocks and bonds, and half of any eventful gain from the lottery tickets held by the deceased. As shown by this instance, dealing in lotteries is not uncommon in Vienna among people of high station, ecclesiastical and secular, but it is probably the first time that the pope has been made a lottery beneficiary.

No occupation seems to be so invariably lucrative as the messiah business, says the *Chicago News*. Give a thrifty gambler one good biblical idea, long hair and the freedom of a country and in six months all the bogus religion is disseminated and all the money has stopped circulation. Schweinfurth supported his "Heaven" and many "angels" upon the hard-earned savings of a simple community. Apostle Harris plucked the Oliphants and lived in luxury upon his saintly inspirations and hypnotized slaves, and now a fresh and malignant case of messiah has broken out in Dr. Cyrus Teed, a Chicago production, who, to be strictly different, mixes the Koran and Genesis with startling effect, and has won his expenses for some time to come from the rich wife of a California rancher. He is the korushan Messiah and as the rancher is looking for him Dr. Teed is naturally out of sight.

A writer in the New York *Herald* gives the statement of a physician whom he recently interviewed in regard to the contagiousness of phlegmonis which, he says, has increased rapidly the past two years and at present almost resembles an epidemic. According to this physician, young gentlemen and their sweethearts should be very careful that no kissing is done before it is learned by both parties whether phlegmonis has settled in the throat of either. His own words are as follows: "Any charming young lady possessing a sweet, rosebud mouth, with a voice upon which phlegmonis has fastened itself, cannot be kissed without phlegmonis being the price paid by the person who takes part with her in the dual bliss. Her perfumed breath, with its silvery tones and soft whispers, is filled with contagion, in which microbes of marvelous form fly to new fields of pasture. Hosts of cunning but riotous bacteria linger upon her coral lips waiting to board those of the mustached one who recklessly approaches." Although it would seem from the above that kissing is a dangerous pleasure, how many are likely to heed the words of the physician? In the

West at least there is likely to be the usual amount of kissing, for the Eastern doctor's horrifying picture has made no impression in this part of the country, and the *Western Medical Reporter* in defiance of the phlegmonis bugbear, declares that "as a light and healthful system of calisthenics, a means of innocent and soulful recreation, a stimulus to intellectual and spiritual ambition, the process of osculation cannot be surpassed."

The headquarters of the school of applied ethics were this summer at the Hotel Pilgrim, formerly the Clifford House, three miles east of the town. "Here," says the *Christian Register*, "one might sit and gaze upon the broad bay, and take part in earnest discussions on the worth of socialism, the definition of the word 'Christian,' or the religion of the laity in the Middle Ages. The regular students on attendance on the school numbered some seventy-five, and a large proportion of them were quartered in this section of the town. Thus the scholastic advantages of the school were supplemented by social conditions of the most agreeable kind, and all the pleasures of a quiet seaside resort were at hand. The high aims of the projectors of this school seem to us to have been very largely reached in this session. The first season has been a great success in all respects, and its success is a matter of felicitation for all Americans interested in the scientific study of the great question of ethics, economics and religion. The school has at once taken the highest place among such means of education and inspiration. We have to offer our sincere congratulations to those who have so successfully carried out the well-devised scheme, and we prophesy with confidence that another season will see assembled at Plymouth a much larger number of students, and, if possible, an even more profitable session than this."

The following is taken from *Light*: A young married lady related to me the following remarkable experience: Shortly after her marriage she had accompanied her husband to India. It was toward the end of the Mutiny, and she was separated from him—he being about forty miles away, and, as she believed, in great personal danger. For the first time in her young life she was left alone. One night, on retiring to rest, feeling far from well, depressed, too, by the sense of loneliness and by anxiety on her husband's account, she "could not help crying," and fell, as she thought, into a troubled sleep, in which she dreamed or fancied that an elderly gentleman who had shown them much kindness on their first arrival in India, but who was then residing at a considerable distance, entered her room, and approaching the bed, said: "My dear child, I know well what you are suffering, and, believe me, I feel deeply for you"; and that he stooped down and kissed her. Though quite aware, she said, that it was merely a vision, she felt greatly consoled. The Mutiny ended, she was with her husband in Calcutta at an evening party, at which she met their friend. He expressed his pleasure at seeing her again after a long interval. "It is not so long," she replied, "since I saw you"; and she described the vision. With expressions of the utmost astonishment he declared that he himself had had a similar vision, or rather dream. "I dreamed that I saw you crying, and tried to console you, and kissed you."

THE TRUTH AGAINST THE WORLD.

The task of the conscientious and competent critic is oftener painful than otherwise, and at best rarely popular or personally profitable. The more competent the critic and the more complete his work, the more certain he may be of provoking dislike and bringing down upon his devoted head the maledictions of those criticized, their friends, and the blind champions of a cause which is thought to be assailed when in fact only an exposition of the truth is essayed.

It requires less courage to face an army than to utter truths distasteful to one's party or cult; and the danger is not less. True, in these days it is rare one loses his life for such temerity. Yet the body of Dr. Cronin lies in Calvary cemetery, done to death in the last quarter of the nineteenth century, because the spirit of the man was in love with truth; but so long as the waters of Lake Michigan wash the shore on which his green mound rises, so long as they chant the martyr's threnody on the sandy beach, will the true heart and the splendid determination of this arisen spirit inspire men and women to tell the truth and take the consequences. Above all parties, sects and schools, above all personal considerations, rises the call of Truth, clear as the bugle's note to those with ears attuned to hear it; and as time rolls on, more there are who hear it, and hearing, obey and follow.

When THE RELIGIO-PHILOSOPHICAL JOURNAL first took form in the consciousness of its founder there came with the inspiration the motto which has stood at the head of the paper for more than a quarter of a century, through good report and evil, through all the emergencies and exigencies of a remarkable career:

"TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING."

As the flag of the nation floats to the breeze, an emblem of freedom and progress, it inspires love of country and all that this implies; and as new stars are added this love takes deeper root in the hearts of those over whom it waves, and cements into one grand homogeneous whole the millions gathered from the four quarters of the globe; no matter where born or what their native tongue, they or their descendants become in time Americans in fact, as well as in name. So, the motto which THE JOURNAL bears at its head has ever been an inspiration and a source of strength to its conductors; and, moreover, to its constituency.

It is easy to repeat the words: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause, she only asks a hearing," but O, so difficult to fully comprehend all they signify; and comprehending, to zealously and consistently live and act in their spirit.

With deep gratitude to men and angels we give thanks that we have been sustained in keeping that motto in its place; consistently and uncompromisingly holding it aloft through all the terrific trials and storms of these many years. As the battle for Truth wages, the strain now and then proves too severe for some soldier whom we had counted as one never to falter, and he drops to the rear or deserts to the enemy; but his place is instantly filled by an unexpected volunteer, and the little army with its morale improved and *esprit de corps* heightened continues to advance.

So long as we edit THE JOURNAL we shall maintain our allegiance to Truth. We would like to maintain this loyalty without causing a pang or the least discomfort to a single human being, especially to those professing Spiritualism; but Truth is militant and in the constitution of things those who fight her battles are obliged to clear away all obstructions, to rise above all worldly considerations, to hew to the line regardless of whom may be wounded.

No cause worthy of the allegiance of noble men and women can be injured by the exposition of the truth nor by the most exacting criticism. Especially does the cause of spiritual truth, in gaining enduring sway require the rigid discipline of the most searching criticism.

A BAD METHOD.

It has been too common to refer to the personal character and conduct of some unworthy persons connected with a society or doctrine denounced, as proof of its mischievous tendency and satanic character. Rev. Mr. Brandt, of Denver, recently used this method in a series of sermons against Spiritualism. For years lies were repeated about Thomas Paine from the pulpit, in order to make his character appear as black as possible and to serve as an illustration of the horrible effects of such principles as were inculcated in the "Age of Reason." The better class of clergymen now discountenance this method. It led naturally to retaliation on the part of freethinkers, many of whom made every exposure of crime or vice on the part of a clergyman serve to illustrate the hypocritical character of the clergy in general. There are persons calling themselves liberals and Spiritualists who still keep up this disreputable and contemptible method of warfare. It ought to be discontinued by all fair-minded men irrespective of their views. These remarks have been suggested by a paragraph in the *Twentieth Century*, which, as far as it goes, is to the point and worth copying. It is as follows: Numerous stories appear in the newspapers, from time to time, of disagreeable doings on the part of clergymen. Drunkenness, rowdyism, dishonesty, sexual entanglements are among these reported doings. Sometimes a hapless clergyman finds himself in prison for having violated some law of the rulers. Supposing all or some of these stories to be true, it does not follow that clergymen, as a class, are given to offensive conduct. But it does prove that Christian beliefs are not always accompanied by admirable conduct in the believer any more than non-Christian beliefs are. The conduct of an individual is determined by his desires, not by his beliefs. It is only as desires are affected by beliefs that conduct correspond to beliefs.

A MATHEMATICAL PRODIGY.

At Warrensburg, Mo., lives a man named Reub Fields, widely known as a great mathematical prodigy. He is forty-one years old, a native of Kentucky, above the average height, rather stout, ungainly in appearance, slow in his movements, and at times unsocial and morose. He is superstitious, and claims to be under the special guidance of the Almighty. He believes that God has created him for a special purpose, and if his mission is not filled here on earth it will be when he sits at the final judgment on the day of resurrection and keeps account of the souls saved and damned in all the ages of the past.

A representative of the *St. Louis Daily Republic*, who interviewed him lately says: "Fields' strange feats seem as wonderful and strange to his relatives as to strangers. In an interview with the writer yesterday he said: 'God sent into the world but one Moses, one Samson, one Savior and one Reub Fields.' Indeed Samson's strength is no more wonderful than Fields' mathematical ability. There is no problem in any branch of mathematics that he cannot correctly answer as soon as the problem is stated. Problems that have taken expert mathematicians days to solve, Reub has correctly answered in less than fifteen seconds. When asked yesterday to add 784,675,675 to 986,534,671 and multiply the answer by 64, he instantly replied 11,060,064,662. He can add a column of any number of figures as fast as they can be called. It does not matter how complicated or full of simple or complex fractions the problems may be he will solve them as readily as if they were simple sums in addition. While invoicing goods he sits like a statue, keeping as many as twelve clerks busy, and at the close of the day he will give correctly the invoice of the day. He has never been known to make a mistake. He also possesses the peculiar ability of telling the standard and local time of the day or night without consulting any time-piece. He not only can tell the correct time, but without seeing one's watch will tell exactly how far it is from being correct. Traveling east or west he is conscious of how many degrees of longitude he has passed through and of the difference of time between the place of starting and where he is at that time. When given the year and day of one's

birth he will, with lightning-like rapidity, tell the day of the week on which the person was born. Notwithstanding he can do all these wonderful things, he acknowledges his inability to explain the process of reasoning by which he arrives, always, at correct answers. In his early youth he showed no signs of this remarkable talent."

The same writer says that the only characteristic peculiar to his boyhood was his wonderful power over venomous reptiles and vicious animals. A mad bull would not notice him and a wild and unbroken colt would be tame and docile in his hands and ready to obey his every command. Gentle persuasions or severe chastisement could not get him to attend school, but he would often stroll into the woods, capture a number of rattlesnakes, put them into his pockets, where they would lie quietly coiled, and just before noon would make his appearance at the school house and without a moment's warning turn the poisonous reptiles loose in the school-room, frightening the teacher and pupils. Though he can neither read nor write, nor has the least conception of the form of a figure, his reputation as a master of mathematics has extended far and wide. Those who have not seen an exhibition of his mathematical powers are slow to believe he possesses the wonderful ability which to most persons seems miraculous.

IS HE A CHRISTIAN FOR REVENUE?

That alcoholism can be successfully treated with the chloride of gold remedy used by Dr. Keeley, of Dwight, Ill., has been fully demonstrated. Mr. Hargreaves, of this city, secretary of the National Temperance Union, claims to be the joint discoverer with Keeley. Mr. Hargreaves was an attorney and a temperance lecturer before becoming a vendor of this medicine. He professes Jesus and a vital interest in temperance. This being the case THE JOURNAL rises to meekly inquire why he does not follow the spirit of Jesus and publish to the world the secret of his cure for drunkenness? Why does he not confer upon the W. C. T. U. the knowledge necessary to compound this wonderful specific which in the hands of that energetic army of women might carry the light of hope and prosperity into thousands of wretched homes where pale women and starving children in misery and squalor are praying for the release of husband and father from the domination of the liquor disease?

Asked by a reporter of the *Evening News* if the remedy could be analyzed, Mr. Hargreaves replied: "It cannot be, for there have been numbers of cases where it was attempted, but always with unsatisfactory results. Three of us have the secret—Dr. Keeley, his chemist and myself—and we can laugh at those who try to wrest it from us."

In common with other unregenerate heathen THE JOURNAL has only contemptuous pity for such Christians. If by chance any of them should succeed in crawling under the canvas into the orthodox heaven, Jesus would hustle them out with more vigor than he is said to have expended on Hargreaves' predecessors in trade when he cleared them out of the house of worship. THE JOURNAL makes these comments disclaiming any intent to slur Christians or Christianity.

TESTIMONIES TO SPIRITUALISM.

In an article contributed to the *Sunday Daily News* of Denver, Judge James B. Belford asks: "What are we to do with Socrates, the model moral philosopher of the past two thousand years? Plato reports in full the speech made by Socrates before the Athenian tribunal, when he was charged with impiety to the gods. There is nothing uncertain about his avowed connection with an immaterial being who was unseen to all but himself. Was the moral philosopher conjuring up a tale with which to gild his audience? Of course we cannot tell. Was Josiah Quincy's father romancing when he told what he saw at Mount Vernon the night he slept in Washington's room? Is Balzac's story about what occurred in Napoleon's tent on the battlefield of Borodino a mere figment of the

brain? Possibly so. Was John Wesley given up to hallucinations? If so how far did they extend? These are matters we cannot settle. Each one must follow his own light. The dream of immortality is one that the soul will always cling to. There is so much to do here and so little time in which to do it that we hunger for an opportunity which the future can alone furnish. The optimism of this world has its tap root in the next. If all our hopes and desires end with the exhalation of our breath, then this is a miserable universe indeed. If individual experiences are to count for nothing, then, pray tell us where any warrant or avouchment is to be found for anything that is taught or anything that is believed. No, let us find solace at least in the language of Cicero: "Do so strive and do not consider yourself, but your body, to be mortal. For you are not the being which this corporeal figure evinces; but the mind of every man is the man and not that form which may be delineated with a finger. Know, therefore, that you are a divine person, since it is divinity that has consciousness, sensation, memory and foresight—that governs, regulates and moves that body which it has been appointed, just as the Supreme Deity rules this world; and in like manner as an eternal God guides this world, which in some respects is perishable, so an eternal spirit animates your frail body."

AKSAKOW'S REPLY TO HARTMANN.

"Animismus und Spiritismus," (Animism and Spiritism), An Attempt at a Critical Proof of Mediumistic Phenomena with Special Reference to the Hypothesis of Hallucination and Unconscious Action," as a reply to "Der Spiritismus" (Spiritism), by Dr. Eduard v. Hartmann. By Alexander N. Aksakow, publisher of "Psychische Studien" (Psychic Studies), at Leipzig, Imperial Russian State Councilor at St. Petersburg. In two volumes with ten pages of illustrations from photographs."

The above is a translation of the comprehensive title of a remarkably full résumé of spirit "phenomenology," intended to show the insufficiency of the explanation of the several phases of phenomena generally known as spiritual or spiritistic by a theory of hallucination and the unconscious action of the mind as set forth in the work to which Aksakow's work is a reply.

To explain the work of Hartmann, it may be well to use the words of a writer in *Revue Spirite* for July: "Edward von Hartmann published, some years ago, a brochure against spiritism; he casually cast a glance at the sky, observed a few drops of rain, and opened his skeptic's umbrella. Aksakow brings a shower pouring down on the miserable thing; von Hartmann cannot escape it, he will not even attempt it. The essay of von Hartmann contains only 118 pages; the reply of Aksakow embraces two volumes containing more than 300 pages."

Von Hartmann is a philosopher of the monist school who takes refuge in the "Absolute Spirit" sometimes when hard pressed in his conclusions, but he says: "What we possess to-day in the way of evidences in history and among contemporaries suffices to convince me that the human organism contains more faculties than exact science has discovered and analyzed; I consider this fact a sufficient warrant to engage science earnestly in directing its attention and experimentation on this (occult) domain. But I believe myself justified in framing a provisional judgment on the conclusion to be drawn from these phenomena, in case of their reality." Hartmann reminds spiritists of the logical principles which every experimental method demands, and under this rule Aksakow calls his essay "A School for Spiritism."

The conclusions which von Hartmann draws from spirit phenomena may be thus stated: It is not absolutely necessary to attribute them to spirits, but they may be explained by the abnormal and pathological nature of the mediums. According to him the mediums are *en rapport* as auto-somnambules with those present in the circle of magnetizers. Animated by psychic forces, they exhale a nervous force and can produce, even at a distance, extraordinary manifestations. This force is capable, according to him, of acting against gravitation of objects; it may produce writ-

ings without touching the pencil, penetrate matter and impress the organic forms of the medium—either the foot or hand—on blackened surfaces or on any substance whatever. It is by means of this nervous force that the medium is in a condition to influence the participants like a powerful magnetizer; he plunges them into a fictive somnambulism and makes them share his own hallucinations in such a way that they believe they see and touch concrete manifestations, which are only illusionary.

The somnambulant consciousness of the medium always possesses hyperesthetic memory; with it it can read even the thought, and, knowing at the same time the question and the answer of the hearer, may project the latter upon a closed and sealed slate; still more this consciousness is clairvoyant without aid of the eyes. If there is a question of a veritable annihilation of time and space as in lucidity at a distance Hartmann has recourse to the "Absolute Spirit," in which "every individual," he says, "takes root." "We must remember this umbilical cord which attaches every being to the universal mother, nature; there also must perforce circulate psychic forces which generally do not reach our conscious state. If now all beings take root in the Absolute, they possess a second bond, a reciprocal relation, and it is only a question of an effort of the will by which two individuals can place themselves *en rapport* or enter into telephonic correspondence with the Absolute; in this way a spiritual relation will be established without the need of any visible intermediary." Enough has been said to indicate the general scope of von Hartmann's work.

In a long preface of twenty pages Aksakow declares the purpose of his work to be not a defense of the facts of a mediumistic character, but the application of the critical method of Hartmann to the discussion of these facts.

The special purpose of this work is to determine whether the "natural hypotheses" of von Hartmann are absolutely adequate for the explanation of all phenomena of mediumship. He says the systematic classification of all the facts is indispensable to the solution of the problem. The great error of spiritism, he declares, is to ascribe all phenomena to one operating cause, the spirits. The three great categories of mediumistic phenomena which correspond to three different working causes are: 1st, personism; 2nd, animism; 3rd, spiritism. The word spiritism must be used convertably with mediumism as a general designation which involves no hypothesis.

Hypnotism drives science inevitably to the supernatural; it will compel it to recognize the phenomena of animism and spiritism. The immediate condition for this recognition, a provisional theory,—is already on the point of being developed under the name of "Psychic disaggregation," or division of the powers of the soul. Aksakow makes an appeal to the indulgence of his readers, ending with these words: "In the decline of my life, I sometimes ask myself: 'Have I really done well to have devoted so much time, labor and means to the study and propagation of the phenomena of this realm? Have I not struck out a false way? Am I not pursued by an illusion? Have I not lost an existence without anything appearing to justify or repay my exertions?' And ever comes the answer sounding in my ear: 'For the devotion of an earthly life, there can be no more sublime purpose than to attempt to show the transcendental nature of the human being, called to a more elevated condition than phenomenal existence.' Therefore I cannot regret having devoted my entire life to the pursuit of this object, although according to science, in unpopular and illusory ways, which I have always regarded as more imperfect than science itself. And if I have succeeded for my part at least in having contributed a single stone for the building of the temple of the Spirit, which humanity, true to its inner voice has been building for centuries, this will be for me the single and highest reward which I can strive for."

In an introduction, he reviews efforts to investigate in Germany—himself a Russian—this class of phenomena. He founded there a monthly publication and tried to interest the learned in the study of the

new spiritual questions. He met with bitter opposition: only when Zöllner undertook with Slade his remarkable experiments was a new turn taken. Hollenbach and DuPrel followed.

He says in reference to the proper study of the subject: The study of this question may, in the hands of science be divided into several parts according to results won; 1st. Determination of the facts of Spiritualism; 2nd. Determination of the presence of an unknown power; 3rd. Determination of an unknown intelligent power; 4th. Determination of the source of this power,—whether it proceeds from within the human being or from some source outside the human being; whether it is subjective or objective. This act will be the *experimentum crucis* or solvent of the question. Science will have to make the most solemn decision it was ever called upon to make. If this should be to the effect that its source was objective, that it is outside of the human body, then the fifth act will be presented,—an immeasurable revolution in the realms of science and religion.

Aksakow briefly reviews the several anti-spiritual theories of Royes' "Philosophy of Mysterious Agents," Brittons and Richmond's "Discussions," Mahan's "Modern Mysteries Explained," Guppy's "Mary Jane," Bray's "Force," V. Reichenbach "On Odic Force," Collyer's "Exalted States of the Nervous System," Hammond's "Spiritualism," works of Carpenter and Cox, Gasparin's "Les Tables Tournantes," ("Turning Tables,"), Therry's "Les Tables Parlantes," Chevellaird "Etudes Experimentales," (Experimental Studies,) and D'Assier "Essai Sur l'Humanité Postume," (Essay on Posthumous Humanity.) He next proceeds to describe the phenomena of materialization, and to show the inadmissibility of the facts of the hallucination-hypothesis of Dr. von Hartmann in consideration of transcendental photography, enumerating the experiments of Beattie, Gurpy, Parkes, Russell, Slater, Williams, Hudson, Reimer, Damian, Prof. Wagner, Mumler, Jay Hartman, at Cincinnati, and experiments of his own. The materialization and dematerialization of objects noticed by the senses, with proofs by photographic experiments, the experiments of Crookes with Katie King, the formation and bringing of flowers, plants, etc., are detailed. The materialization and de-materialization of human forms, in which the non-hallucinatory character of the materialization appearances is shown by seeing and touching the forms by several witnesses, who agree in their reports of impressions, the production of physical effects, writing produced in the presence of several persons, impressions of materialized forms, sketching of materialized forms by coloring, and taking plaster casts of the forms, and various experiments of photographing materialized beings, made by Ashton with Miss Fairland, Dr. Friese, with Eglinton, with Miss Wood, Reimers and Oxley, are presented with accompanying illustrations; also the photographic experiments of Crookes, Hudson, and Harrison. The author also relates his own acquaintance with Katie King, and his experience with Eglinton. Photographs of materialized forms taken in the dark, together with the experiments of Brouillet, Reimers and himself, and the weighing of materialized forms are considered.

The inadmissibility of the hallucinatory hypothesis from a theoretic standpoint is discussed. 1st. The principal difficulties of the hallucinatory hypothesis; 2nd. The historical origin of spiritism opposes it. 3rd. If the materialized form is a hallucination purposely implanted by the medium, why its similarity to the medium? 4th. Why does the materialized form cease to further appear? 5th. The hallucinatory theory in opposition to the nerve power theory of Hartmann.

The complicated character of physical phenomena requires the admission of the operation of invisible organs somewhere. An explanation through physical force alone does not suffice. The experiments of Prof. Hare, Varley, and Hering prove that the mediumistic power has no relation to electricity.

The theory of nerve power in its application to the explanation of complicated mediumistic phenomena is incompatible with the conception of a "physical force."

The second volume opens with a discussion of the contents of communications as proof of extra-mediumistic origin. While the author agrees with Hartmann that a great part of mediumistic phenomena may be explained by intra-mediumistic causes, at the same time Aksakow claims that a portion of them point to an extra-mediumistic source, such as—

- 1st. Manifestations which are opposed to the will of the medium, giving several examples, the remarkable experiences of Dr. Dexter related by Judge Edmonds, those of the Fox family, and those of Rev. A. Phelps.
- 2nd. Manifestations which are opposed to the convictions of the medium, with the instructive case of the well known "M. A. (Oxon)" and examples from the experiences of Prof. Wagner and Prof. Hare.
- 3rd. Manifestations which are opposed to the character and feelings of the medium.
- 4th. Communications whose contents are above the intellectual level of the medium, citing as examples among others the works of A. J. Davis, the unfinished work of Dickens, "Edwin Drood," completed through spirit communication, Mr. Barka's Experience, Replies to Scientific questions, Gen. Drayson's cases, Astronomic News.
- 5th. Mediumship of babies and small children, citing the instances of the children of Cooper, Attwood, Jencken, Kirkup; slate-writing through the child Essie Mott, two years old; séances of Markee at two years of age.
- 6th. The speaking by the medium of unknown languages, citing the cases of Judge Edmond's daughter, and others; communication through telegraphic ticks or writing unknown to the medium, and musical performances by the child of Governor Tallmadge, who had never learned music.
- 7th. Various phenomena of a mixed kind, for the explanation of which the somnambule consciousness will not suffice, giving several instances, including one of his own experience.
- 8th. Communications of facts unknown to the medium and the persons present. (a) Reading without use of eyes (in darkness and closed places), experiments of the author, Mr. Crookes, and M. A., the last in the reading of closed books. (b) The knowledge of facts without the intervention of the usual organs of sense to obtain the knowledge; citing a remarkable case in the experiences of the author himself, a Hebrew motto from Cardoso. (c) Communications which contain relation of certain events unknown to the participants in the séance, citing cases mentioned by Judge Edmonds, Maj. Gen. Drayson, Dr. Jas. Darey and others.
- 9th. Communications from persons completely unknown as well to the medium as to the persons at the séance, instancing communications from spirit John Chamberlain confirmed by twelve witnesses, and of the spirit Abraham Florentine in London, confirmed in New York.
- 10th. Carrying of messages to great distances; instances by Prof. Hare, Mr. West, one from Lowell to Atlanta, 1,000 miles.
- 11th. Carrying of objects to great distances, for instance, of a photograph from London to Lowestoft, wooden needles, experiments by Zollner, Crookes, Olcott, and Cooper.
- 12th. Materializations as visible bearers of operating forces.

His conclusions from a consideration of these numerous occult facts are that there must be a mysterious factor to be sought outside of the medium, and this factor must be, either,

- 1st. A living being on this earth.
- 2nd. A human being who has lived on this earth.
- 3rd. A super-human being of a kind we are not yet acquainted with.

The author then proceeds in a chapter on the hypothesis of spirit, "Die Geister Hypothesis," to discuss the choice of these alternatives, with animism as stepping-stone to spiritism. He takes up as instances, telepathic phenomena, with several cases from his own experience; telephonic phenomena, or appearances at a distance; telekinetic phenomena—movements at a distance; phantasms of the living; telesomatic phenomena, or materializations at a distance, doubles, "Doppelgänger." Several cases are given.

Under spiritism, the mediumistic operation of a departed human being, as steps beyond animism, he says, "The proof of this independence can only be furnished by the intellectual contents of the medium-

istic phenomena; which then must be named "Spiritistic."

1st. He discusses the difficulty of distinguishing between the animistic and spiritistic causes, the difficult point lying in the recognition of the personality, under the criterion of personality. He discusses the identity of a person deceased, established through communications in his native language which is unknown to the medium, the value of such cases being increased by the absence of persons acquainted with the language; citing cases from Judge Edmond's work.

2nd. The identity of the person deceased established by communications in the characteristic style of the deceased, or through peculiar forms of expression received in the absence of persons acquainted with the deceased. Instances cited are Dickens' unfinished Edwin Drood, a communication of Barbara Pritikow, and others.

3rd. The identity of a person deceased who is unknown to the medium confirmed by communications in a hand-writing exactly conforming to those hand-writings performed in his lifetime, giving as instances the communications from Estella, wife of Mr. Livermore, J. D. Stiles, from J. Q. Adams, Dr. Nichols and others, including a case in the experience of the author—a letter from Priest Nicholas in characters peculiar to himself.

4th. The identity of deceased confirmed by a mass of details in communications in absence of every person acquainted with the deceased.

5th. By facts communicated which were only known by the deceased or could be communicated by him.

6th. By communications from the deceased called forth by persons acquainted with the deceased but received in their absence, citing several instances from the work of Dr. N. B. Wolfe.

7th. Confirmation of the identity of the personality of the deceased by communications received in the absence of the persons who are acquainted with the deceased which betray peculiar psychic traits or call forth feelings peculiar to the deceased for example, sensations of the deceased persons at time of death or in last sickness felt by the medium.

8th. Confirmation of the identity of the deceased by his appearance in the earthly form—materializations, and discussion at considerable length of the difficulties of obtaining satisfactory proof of identity, declaring that similarity of the materialized form is no proof of identity; this must be sought in the intellectual contents of the communication made. His conclusion on the question of identity is a very cautious one. "What is," says the author, "the conclusion of our entire labor in regard to the 'spirit hypothesis'?" The conclusion reached after a wearisome way is that the individual principle outlives the destruction of the body, and, under certain conditions, can manifest itself anew through a human body sensitive to similar influences. The absolute proof of identity of the individuality manifesting itself must be regarded as an impossibility. We must be satisfied with only a comparative proof, with only a possibility of conceding the fact."

In his observations in conclusion, conceding that the absolute proof of identity from the objective stand-point is an impossibility, he still declares that the subjective point of view is winning justification from thousands of the most conclusive cases. To quote from the author; "The objective point of view is inexorable; its requirements are quite different from those of the subjective point of view; it claims in the name of logic that absolute proof is impossible. The subjective point of view is quite different, its requirements are far from such a rigorous condition; whatever may not be sufficient for logic is found here satisfied by a decision according to the consciousness of feeling, according to the inner conviction, which is supported on a totality of occurrences inconceivable for objective decision but with a force irresistible for subjective decision. That which is for me quite impressive and convincing, will not on that account be so for another. Thus, for example, I have in a matter which concerns me personally, never yet received a proof of identity which I could produce as such; but at a very usual séance indeed, with persons well known to me, the name of my deceased sister was mentioned, she said to me only four quite ordinary

words; but in these four words, in the way she said them, lay the entire drama of my inmost life, and I cherish the deep conviction that no unknown play of the conscious participants at the séance could have formulated these four words—they were too simple for them."

Asakow declares also, in conclusion, that the confirmation of spirit phenomena is produced by spontaneous phenomena outside of the ordinary phenomena of spiritism, that is, apparitions of deceased persons such as are noted by the author of "Phantasms of the Living," etc. He next reviews the chapter of Hartmann on the spirit hypothesis; declares his presentation of the theories of spiritism as the best recommendation in favor of the honest investigation of Spiritualists, says that the difficulties of the inspiration hypothesis from the standpoint are easily removed out of the way, shows that the claims of the spirit hypothesis are not in conflict with the philosophic system of Hartmann, according to his own statement; that the problems of spiritism are just as reasonable and natural as those of animism, and both are branches of experimental psychology; that the key to the understanding of both lies in the monistic philosophy.



AUTOMATIC WRITING.

By B. F. UNDERWOOD.

But few persons, comparatively, know anything about automatic writing, and probably the majority who have read or heard of it associate it with trickery and fraud. Yet, as Alfred Binet, in his essay on "Double Consciousness," says, automatic writing "is a most important phenomenon and is worth the trouble of being carefully studied." He adds: "An examination of the scientific collections of England and America shows that in those countries the subject is frequently investigated. . . . Automatic writing forms part of a class of movements that have now for a long time been the subject of inquiry in France and which may be described under the general name of unconscious movements produced by ideas." He expresses the view of the class of investigators to which he belongs when he says: "The first consciousness furnishes the idea and the second consciousness determines the manner in which the idea shall be expressed; there is accordingly a concurrence of the two consciousnesses, a collaboration of the two egos for one common task." By second consciousness Binet means what is called by Mr. Myers, and other representatives of the English Society for Psychical Research, subconsciousness.

Although Binet says that "the first consciousness furnishes the idea," yet recognizing the undeniable fact that often is written what was not consciously known, he adds: "By a singular phenomenon the automatic writing does not limit itself to making known what takes place in the principal consciousness of the subject; it is at the same time in the service of the second consciousness," etc. "Automatic writing does not only serve to express sensations perceived by the second consciousness; it is likewise able to express the thought that this second consciousness spontaneously combines." He says further: "We have established, almost with a certainty, in fact, that in such subjects [those afflicted with hysteria] there exists side by side with the principal personality, a secondary personality which is unknown by the first, which sees, hears, reflects, reasons and acts."

Binet recognizes the fact that the class of phenomena to which automatic writing belongs "may, with a little attention, be found in normal subjects." All these phenomena, in the opinion of this writer, "attest the formation of a centre of consciousness functioning independently of the common centre." He thinks that "many normal subjects, if not all, are apt to have their psycho-motor centres thus disaggregated." Here is little more evidently than mere speculation in the region of transcendental physiology and psychology.

My purpose in this paper, however, is not to discuss the cause or philosophy of automatic writing, but to relate a number of facts belonging to this class of phenomena which have come under my personal observation. I have been familiar with automatic writing for a number of years, having first witnessed it in Boston more than thirty years ago, when a Miss Nickerson, a young woman, was the subject whose hand did the writing. What was written puzzled me then and I have never since been able to explain it. But what I shall now relate is of recent occurrence.

The answers to questions given below are selections from several hundred statements, many of them much more extended than these, which have been written automatically by the hand of Mrs. Sara A. Underwood, in the last few months in our own home and at different times when she and I have been the only persons present. They were written without conscious effort on her part either in the composition or in the movement of the pen. They were written rapidly, much more rapidly than she is able to write of her own volition or by her own conscious effort, and in handwritings the style of which is in marked contrast to her own chirography. I have in no way consciously contributed, directly or indirectly, either to the writing, or to the thought expressed in these answers, except by my presence, which seems to be a condition of obtaining any coherent writing or connected thought; and generally, but not always, by my attention and questioning, which are invariably invited by the controlling intelligence. The theories and opinions presented in these writings are more often at variance than in accord with our own. They are often expressed in an oracular manner. Direct dissent from, or vigorous criticism of statements made are often met with replies to the effect that the limitations of sense perceptions make our conceptions of things as they actually are, inadequate and distorted. With some of our adverse comments upon unverifiable statements, more petulance than patience is shown, but generally the spirit exhibited is kindly and generous.

The writing purports to be from extra-mediumistic and extra-mundane sources—from invisible human beings who once inhabited this earth. The writing always, whether purporting to be from a person of high or low degree, claims that the controlling intelligence is a spirit—a discarnate human being. Any intimation that the communicating intelligence may be the medium's sub-conscious ego, a fraction of which only rises to the level of conscious knowledge, is met with responses to the effect that it is strange anybody can believe such a vagary. One claim, to which there has never been an exception in any writing purporting to be a message, is that a "spirit," a discarnate human being, moves the hand that holds the pen.

During the writing Mrs. Underwood's mental condition is entirely normal, and there is nothing unusual or peculiar in her physical appearance—in her expression or manner. She questions, criticises and denies with a freedom which sometimes seems to irritate her unseen friends, or those claiming to be such. When she or I ask a question she writes it down in her own usual handwriting, and then waits for the answer which is written rapidly under the question. So that the unmistakable contrasts in penmanship are easily noted. (Sometimes the hand is moved to write the answer so quickly and forcibly that the record of the question verbally asked is deferred until the answer is written out).

Many of the alleged messages received relate to persons and events, and the contents of some of these were not in the conscious knowledge of either of us when the messages were written. (These messages will be the subject of a future paper.) None of those given below belong to this class, but are such as merely express views in regard to questions that have been subjects of interest to multitudes of thoughtful men and women. These statements are not submitted by me as samples of extraordinary wit or wisdom, much less as messages from spirits, for I am acquainted with the different hypotheses in regard to the phenomenon of automatic writing, and it is not my

purpose at present to enter into any discussion of that subject. These statements, purporting to be statements made by spirits, I submit simply as some additional facts to be added to the data of psychical science. Whether these answers to questions are really from discarnate spirits who once dwelt in the flesh and lived on this earth, or are from the sub-conscious or subliminal self of the medium—a self, as Eduard von Hartmann claims, that possesses telepathic power that may perceive the entire past and present of another person's life, and that at times is clairvoyant and brings the subject into relation with absolute being—whether either of these theories is the true one, or the truth is contained in neither, I do not here consider.

Whether the medium is one personality, as I have been accustomed to regard her, or is a whole platoon of personalities manifesting themselves successively while her superficial consciousness remains unbroken and undisturbed, need not be discussed now.

I may however say here that I see no reason for speaking of personality and consciousness synonymously, as French physiological psychologists, like Ribot and Binet, in their writings frequently do. Ansel Bourne and A. J. Brown were beyond doubt one and the same personality; the difference was in the consciousness of the same individual at different times. The education and experience of Bourne, his automatic movements originally learned and his knowledge of language, numbers, customs, business methods, etc., were quite as manifest during the weeks that he lived in some sort of a hypnotic state under the name of Brown as when he was in a normal state of consciousness.

Without further introductory remarks I now submit to the readers of THE JOURNAL a number of questions and answers, merely as such, affirming that they were written under the circumstances stated above:

QUESTIONS AND ANSWERS.

What was the essential point of difference between the characters of Buddha and Jesus?

Ans.—One—Buddha—was of the governing class. He for love of the Race lowered himself to the level of the lowliest sufferer. Jesus was of the people. He raised the standard of morality, so that both high and humble could march under the one banner.

Wherein was Buddha mistaken as to his mission?

Ans.—Misconceptions are the legitimate outcome of earth's undeveloped phase of life, of being. Buddha, like many other earthly philosophers had caught a gleam, but only a gleam, of Divine Truth. He acted promptly upon the light shown, but as that light could be but partial, he made mistakes as all humanity is liable to.

In what respect was Jesus misled?

Ans.—Christ Jesus built up his faith on the Jewish promise of a messiah who would govern this earthly plane—by Love, as he understood; by Force of Almighty Power, as the ignorant Jews thought.

What was the real character of Christ?

Ans.—Spiritual servitor, misunderstood and maligned.

Does our personality continue through all planes of being or is it sometime merged into one great all?

Ans.—Man's being is not as you fancy, some atom by itself but "all are but parts of one stupendous whole."

But on your plane does the individual persist with its personal loves, hates and idiosyncracies?

Ans.—Spirit-life is life of the individual brought into harmony with those of the same sympathies.

With those whose moral natures attract? whom they love?

Ans.—Yes, love is the great principle of man's being—LOVE.

From your standpoint, do you consider death the end of conscious existence?

Ans.—Death, we know only as a phrase used to indicate change of environment.

Is death expected on your plane, as on ours, or do you all understand that the next change is progress?

Ans.—Slow even are those on our plane to understand the law of unending evolution.

Can you explain to us how the intellect is developed in man? Is it an evolution of lower forms of intellect in animals?

Ans.—Bear in mind that your too readily accepted

theory of evolution takes on trust a great deal not borne out in fact.

Are not instinct, conscience and intuition evolutions from lower types of mind?

Ans.—Animal instinct as you guess is the beginning of conscience, and of so-called intuition; but instinct and intuition are in fact of spiritual birth.

Is the universe in its ultimate nature monistic or dualistic?

Ans.—Triunism, not monism nor dualism, is the law of the Great Whole of whose greatness ye have, so far, no conception.

Explain to us the trinity which makes the grand whole?

Ans.—Spirit—matter—and what you call motion. One evening this was written:

Remember that we are using your mediumistic powers in behalf of those with whom you are identified.

Whom do you mean as being identified with us?

Ans.—Literary agnostics and pseudo-thinkers.

In the middle of some remarks the following was written:

Pending what B. F. U. has to say let us suggest that all you prepare from our point of view should take firm ground as to our advanced position. There should be acknowledgment that we are a step in advance, and a characteristic rendering of our views.

Can you give us an explanation of the existence of evil?

Ans.—Evil, as you who are the greatest sufferers from it name one of the conditions of progress, is as necessary as what you call good—aye, more so—to your and our elevation to higher spheres. It is the winnowing of the grain from the chaff. Children of truth, don't worry over what to you seems evil; soon you will be of us and will understand and be rejoiced that what you call evil persists and works as leaven in the great work of mind versus matter.

But to us it seems impossible that brutal crimes, like murders and assassinations, or great catastrophes by which the innocent are made to suffer at the hands of malicious and cruelty-loving persons, should work for ultimate good.

Ans.—Percipients of the Whole of Being can understand, but may not state to those on your plane, the underlying good making itself asserted even through such dreadful manifestations as the crimes you name.

Then what you state would seem to imply that man has no real voice in his own development, that there is no such thing as free will.

Ans.—Sharing your doubt as to whether there is any such thing as free will, we are obliged to confess that we are not sufficiently advanced in knowledge to be sure that there is no freedom of will.

We would like to know the names of those spirits now present?

Ans.—Names with us are of but little account and we grow to ignore them.

Why are names so often apparently forgotten in receiving messages from those who ought to remember them?

Ans.—Because the one thing necessary to spiritual development is ignoring of the ego—the self mind. The mind universal, the spirit of abnegation, the uprooting of vanity and selfishness is here most desired.

Why are false names frequently given?

Ans.—Love, the great Alchemist, amalgamates in its crucible all mind-matter worthy of perpetuation, and in this amalgamation many small individualities are lost; but ever when sought for diligently by blinded seekers for light, the semblance to individual relationship seems to melt into what seems false.

Do family names and affinities persist?

Ans.—Years gone by this question was seriously discussed among us and this conclusion was reached: that names with you were but the signs of tribal relations between those of mere blood-relationship; here, blood relationship does not count, and spirit sympathies come always to be classified by new readings.

The names of Lincoln and Garfield having been written, the question was asked:

Do you meet in your new sphere those who were the cause of your death, and if so, with your increased knowledge, do you feel anger or aversion toward them?

Ans.—Zones of spiritual life are so overlapped and intermixed that those of us who went out from your sphere through blind and bloody ways are so much aware of the sense barriers which shut off the perception of the boundaries between spirit and flesh; that

no vengeful feeling can remain even in individual cases.

Then you bear such persons no ill-will?

Ans.—Brothers are we all, even Booth's.

If this is Lincoln who replies, tell us in what light you now view Booth's act.

Ans.—John Wilkes Booth was the ordained man whose maddened brain was used to emphasize the divine way to martyrdom for the sake of the work of life's progress.

We are then to understand that you are now from your higher point of view content with the manner of your death.

Ans.—You ask am I content that my life went out as it did. You want to get evidence as to the higher wisdom evolved in my painful going out?

Yes, we wish you to state your thought in regard to it.

Ans.—Warfare of all kinds marks life's progress. Soldiers of life are as surely bound to eternal law as earthly soldiers are bound by military discipline.

Have you yet personally met John Wilkes Booth?

Ans.—Soul paths diverge, as sense paths do.

Here a little fault was found with the indirectness of these replies, when "Pharos will answer," was written. Pharos (or Light-tower) being the name assumed by the intelligence generally in control. The question was asked: What is it Pharos wishes to say?

Ans.—Charitable as B. F. U. is to his needy fellow-beings, his charity does not seem to extend so strongly to those of his ilk who have passed on to a higher phase of being. We wish he would think of us as he would—as he does—of those on his own plane who do the best they know how.

Yes, but the fact that you are on a higher plane causes me to expect more direct answers from you than from our more fallible friends on this earth plane.

Ans.—Yes, fallible is the word. Thou shalt better understand the fallibility of spiritual being on its onward way to development when you have reached our round of Being's ladder. Infallibility belongs only to the higher evolution of spirit. When ye shall come into true spiritual harmony with our sphere many of your earnest queries will be most easily answered, but our environment makes many of our answers now enigmatical.

Pausing a moment, the hand was moved to write the following, which referred to nothing that had been said:

Bounded by our spirit bars
Waves of psychic rhythm wars
Against your cold, phlegmatic souls
Which see and seek but selfish goals.

This unprovoked display of petulance amused us and evoked the remark: "Don't you think your insinuations are rather severe and unjust?"

Ans.—

Sometimes spirits grow severe,
When everything they feel and hear
Takes the form of selfish quest
To gain from every spirit guest.
Sadly doubtful souls e'en here
Grow humanity to fear;
Sincerity and courteous words
With spirit being best accords.

It seems to us that it is you who are lacking in sincerity and courteous words, was remarked in reply, and you know quite well that we ask the questions we do from no selfish motives whatever. Don't you think it is you who are in the wrong?

Ans.—

Brought before our spirit court
Shall not the verdict be *en tort*?
Perfection's phase is not yet ours,
Far higher spheres may give such dowers.

What was the relation between Kant and Hume?

Ans.—Kant was aroused from his scholastic commonplaceness by the discovery that Truth could not be driven in ruts nor be formalized; so he was driven to test formulas by Reason. Ideas of so called holy men put to test by Hume's logical powers, showed so spurious in the light of common sense, that Kant was forced with many other thinkers to hew out a new path for his own awakened thought. His thought was nearer truth than Hume's.

Are the different religious beliefs held by men on our plane carried on and held by them after they have reached your state?

Ans.—Clear thinking is not at once attained by even the fairest minded who experience the change you call death, and with new meanings attached to old

ideas the sects still persist for one or more changes of planes.

Will any one write for us this evening?

Ans.—Of whom seek ye speech?

Of whosoever is ready and willing?

Ans.—Soul of (—)

Can you tell us which is nearer truth, theosophy or Spiritualism?

Ans.—Both theosophy and Spiritualism contain germs of soul truth, but your sphere is so enwarped with phantasms that we who are cognizant of Being's realities may not spiritually explain what to us is very clear.

What is the sub-conscious ego?

Ans.—Your ideas are all wrong.

Please give us then your ideas of the so-called sub-conscious ego.

Ans.—So-called—that is, consciously understood on your plane. There is no sub-conscious ego from our point of view. There are multiplex egos conceived through one sense organism when that organism is multiplex in formation and design.

Are these multiplex egos so many distinct personalities or spirits?

Ans.—Soul atoms which go to make the all of Being.

Do you know about the case of Ansel Bourne?

Ans.—Take the case of Lurancy Vennum.

Well, in that case were there two distinct souls manifested through one body?

Ans.—Yes.

Where was the first inhabitant of that body when the second took possession?

Ans.—Lurancy, and Mary were but two phases of one individuality, common-place and easily assimilable.

They seemed to be two distinct persons. Did they have a deeper underlying common personality?

Ans.—When you come over on our side the Vail you will understand that planes of Being make common-place individuals all as one, and those of no great persistence can easily adopt sympathetic forms.

The answer seemed vague and contradictory, and the question was asked: Have you anything further to say as to the so-called sub-conscious ego?

Ans.—Purblind scientists are at fault, but their inquiries are of use. Over on our plane we are not quite sure as to the philosophical answer to the question.

When can you give us a more definite answer?

Ans.—— evening after consultation. Good-night.

Wait a little. I want to ask another question.

Ans.—What ask ye?

Whom do you call purblind scientists?

Ans.—Whom do you call clear-sighted scientists?

Those who observe correctly, state clearly what they see and know, and do not indulge in assumptions about matters of which they know nothing, I replied.

Ans.—Name such.

Darwin, Tyndall, Humboldt.

Ans.—Darwin spiritually was decidedly purblind with all honesty of purpose. Tyndall is stubbornly purblind, because of limitation of research. Humboldt was imprisoned in sense perceptions and necessarily purblind.

Don't you sometimes characterize as purblind those who ask questions difficult to answer?

Ans.—Difficult to answer to those whose spiritual vision is confined to sense limitations.

When one of us enters into your sphere—when we are called dead—is there at first a period of unconsciousness, or is there an unbroken consciousness—a remembrance of what has transpired?

Ans.—When what you call death occurs—which is really a new birth—unconsciousness is the stage of transition, but as soon as the new born spirit is found strong enough to understand the very natural change which has taken place—a change which, if he or she has been an observer of the thousands of metamorphoses occurring in earth life with lower forms will seem the most natural possible in evolution—then the knowledge of such change dawns upon the sense perceptions and all becomes clear.

One evening, in reply to the question who is present, the following verse was written:

Comeh here a warrior bold,
Charlemagne of times of old—
Slave of times when class was king,
King of men in everything.

The following verse was written on another occasion:

Bond of brotherhood divine
Born in men of every clime
Stronger grows as souls grow strong,
Speaks to all through poet's song.

One evening came this parody of familiar lines—

There is a happy land
Not far away,
Where soul with soul doth stand
With new array,
When we reach that restful shore
Grief shall pain our hearts no more
And the worst of life is o'er
Forever and aye.

INSPIRATIONAL ARCHAEOLOGY.

By R. W. SHUFELDT, M. D.

Nearly, nay, all my life has been devoted to scientific study and original investigation, and often indeed have I thought what a grand thing it would be were we poor scientific plodders but occasionally, at long, long intervals apart, assisted by some invisible independent intelligence, and if not so much as permitted to see ahead in our labors at least be allowed to know of some of the happenings in the world's great unwritten past. Even little tiny bits of knowledge of that kind would be of the most inestimable value to science. I must say, however, that now with life more than half spent, all my yearnings in such directions have ended in the most complete disappointment, and with a sigh, I can but feel the still greater truth of the saying that "there is no royal road to knowledge," and even the assistance from those behind the veil is denied us.

Good reader, I pray you just think calmly for one moment what the realization of such a state of things would mean to humanity. Say such an occurrence as has been hinted at above had actually taken place beyond all peradventure of a doubt;—where, indeed, would be the limitations of its importance? Say, for example, that the spirit of a man should come to us who had lived upon this continent when men had barely shaken off the most glaring structural vestiges of the brute, and yet had gained sufficient intelligence, and the power of speech, to communicate clear descriptions of objects that he saw. That that spirit should intelligently give us a detailed account of his environment at the time it lived in the flesh. Of the forms that existed; how they lived; and how all in the earth then was, and appeared. He could not deceive the scientific student in such matters, for even our present knowledge, as meagre as it is, would be a constant check upon him! One single case of this nature, proved absolutely, would be of such preëminent import to all mankind, that were I to meet with one I would feel sure that Col. Bundy would allow me at least half a dozen columns of THE JOURNAL to set it forth in its minutest detail. Or even were I to meet with a case that purported to be of such a nature, but upon its very face was printed as plain as could be the simple finding "not true," then would I be also sure that he would grant the full measure of space to stamp out the fraud, once and for all. I feel bold as I pen these words, and so do not hesitate to ask him to republish the following account which lately appeared in a paper claiming to be devoted to Spiritualism. It reads thus:

ARROW-MAKING.

Extraordinary Experiences by Hudson Tuttle.

He is Carried Back to a Former Age.

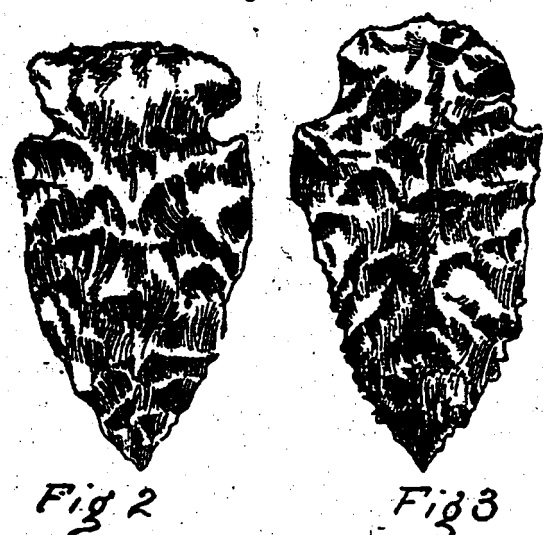
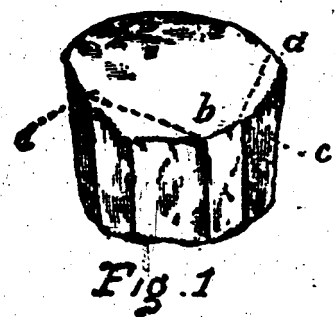
On a high point of the Lake Ridge, overlooking all the country to the shores of Erie, the plow turned up some crumbling bones, and among those on the crest of the farrow was the lower jaw of a human being: it was of an aged person, for the teeth were worn down by long use; A little beyond, the central part of the leg-bone appeared, and a flint arrow, with the point imbedded therein. The bone crumbled to my touch, but the arrow was of material which resists the changes of time. To what race belonged these remains, which were only faint white streaks in the

sand? Indian, mound-builder, or a yet remoter people? Evidently the warrior had been killed in battle, and buried on this commanding eminence by his friends.

I carefully preserved the beautifully-formed arrow-head, and the perfection of its workmanship set me to thinking how it could be broken from the obdurate and brittle flint. Perhaps no handiwork of man has attracted greater interest or called forth more conjecture.

Arrow-making has been considered among the lost arts. It has been asserted by high authority that no man living, with all the appliances of modern art, can make a flint arrow-head. The savages, supplied with more destructive instruments of iron or steel, have lost the capabilities they possessed during the stone age.

He was a chief, unable by age to lead the war-path or the chase, and found honorable employment in the art in which he excelled.



When the character of the material is studied, a part, at least, of the mystery of arrow-making is cleared away. Flint occurs in nodules, with a rough, clayey, stained surface, and in the centre, crystallization more or less. The cleavage of the globular mass is from the surface to this centre. It tends to break into irregular prisms, and this cleavage, though somewhat conchoidal, is along nearly straight lines. The nodule is first broken in two, and then into smaller pieces; each piece having the outside of the nodule for one end, and the centre for the other. The inspection of the illustration, No. 1, will show this clearly.

Even among primitive savages, it is not probable all had ability for the delicate task. There would be some more skillful than others, and the arrow-maker would be the first occupation to separate and become distinguished from war and the chase. Thus we read in the beautiful language of Longfellow: [The words of the poet are omitted in the narrative as originally published, and not being essential to my purpose I do not supply them.—R. W. S.]

It is an exact representation of a fragment of flint found by the writer, and from which he received the evidence of the statements here made. It was a block from which arrows had been broken, and was in shape to yield others. I went to my cabinet, and taking this piece, with the arrow before mentioned, I sat long in a musing mood, examining them. The fragment was just as the arrow-maker left it, after splitting off the last piece. If he could be recalled, and resume his task where he left it, what a flood of information might be gained!

Slowly my musings merged into an intelligence I had never felt before. The fragment began to glow with light, and I saw that the process began with breaking a piece from the block. The form of the arrow depends on the shape of the piece thus obtained. If an arrow is desired with a heavy centre, the piece is broken from an angle, as a, b, in fig. 1. If a light, cutting arrow is wanted, it is broken from one of the sides, as along the dotted line, d c. Having obtained the piece and examined it for flaws, the least of which will spoil it, it is held, with the fingers of one hand, edgewise on a soft stone, like sandstone, which prevents its breaking, and yet furnishes a solid support. This is essential, for when placed on wood, the breakage is entirely different and unreliable. The work by savages is done with another piece of flint. The blow is given on the edge, with a slight inclination in the direction the breakage is desired. Of course this requires experience and tact. The twist of the arrow is not worked out designedly, but comes as a part of the conchoidal cleavage, and it is nearly impossible

to make the arrows without this desirable property. It is presumable that in choice of pieces, those having this desirable form most perfectly were preferred.

The influence grew stronger, and I said: "Oh, that one of this departed race might come and demonstrate his identity, not by imparting thought, but by doing some task like this, which practice made easy for him, but which civilization has forgotten." The answer came slowly and clearly: "It shall be. Take this fragment as it was left, and you shall see an arrow cleft therefrom. It has been exposed for centuries, and will not break with the certainty of a stone fresh from the earth. There are two ways, according as you want a light, a heavy and strong arrow. I broke the arrows with a piece of flint, which required a constant repairing, but we shall succeed best with a hammer, as your own familiarity with that instrument will assist us."

I used a light riveting hammer, and under this strange influence struck with the sharp edge along the line c d a few blows, and a flake cleaved off. A weather-crack, or seam, spoiled it for an arrow point. The next trial gave a flake of perfect texture.

Taking one of these flakes and using a block of sandstone on which to support it, a few rapidly-given blows brought it into the form represented by figure 2.

Two blows on the line a b broke off another perfect piece for an arrow of the other class. It was flat on one side, and angular on the other. To break it to a delicate point seemed impossible. A few well directed blows, and it took the form as in figure 3. The engravings are made from careful drawings, and every detail represented.

It is safe to say that if the arrow points Nos. 2 and 3 were cast among ancient specimens, it would be impossible to detect them. There is not a hammer mark on them, and they have the same form and twist. There was this remarkable circumstance attending the manifestation:

There was no failure. After the right piece had been selected there was no wrong breakage. Every blow counted, and these two were made, and no more. There were no imperfect attempts. It seemed an absolute certainty to the blows, and the flint took form with every blow. It broke and cleaved, but always as was desired. Having completed them, the intelligence again strongly impressed the thought that with better material, more artistic work could be done. "The twisted point and the saw-toothed edges must have inflicted ghastly wounds," I said.

"With a strong bow and practiced arm the shaft could be driven through the body of the elk or bison, yet there was something worse than that, which is hateful to me now, when I speak of it or recall it. We were not content with the arrow; we dipped it in poison when we went to war, and a touch of this point was death. The little hollows of the flint held the poisonous matter."

"Where did you get this poison? From plants?"

"No plant distilled the deadly juice. We caught the rattlesnake, and taking the fresh lungs of a deer, allowed the maddened reptile to strike its fangs into the mass again and again, until it became saturated. Then it was placed in an earthen vessel by the fireplace until it melted or dissolved. Into this we dipped the points of the arrows. Death was sure, swift and terrible. The blood melted, the flesh decayed, there was violent thirst, and fever burned up the fountains of life. We could, in our most vindictive hate, ask no more terrible torture for our enemies. It was a dark, brutal age, and the heart was full of murder."

The arrow-maker left me astonished and delighted. An hour afterwards I determined to see what I could do unaided. The block of flint was in good condition for the trial, as three flakes had been riven off, and the operation appeared of the most simple character. As the blows were given which broke off the other flakes I had studied the matter with the keenest interest, as an outside spectator. Carefully I gave the blows, yet after breaking the last fragment of the block, I had not a single flake of the desired form. Taking some of the best, I attempted to fashion them into arrows, and a few blows, sometimes the first, shattered them. I used up all my material, and had not obtained even a resemblance to an arrow-head.

I present this experience, which I regard as one of the most wonderful I have ever had, with my own interpretation. Perhaps the critical may see in it other elements. It may be argued that taking the fragment and the arrow in my hand, they might have imparted an influence psychometrically, and the manifestation be thus accounted for. It must, however, be remembered, that psychometric influence is never an identified, independent agent, and that the psychometrist can readily distinguish it.

Others may invoke a too vivid imagination, and claim that it made objective its own fancies, giving them personality.

I would ask such to explain how fancy could make possible doing that which normally I was incapable of. To make two perfect arrows, without a false blow

or breakage, I regard as an impossible feat for me normally, and would be even after years of practice. To my mind, there is only one adequate explanation, and that is the presence of an independent intelligence.

H. T.

Now during the course of my life I have had not a little to do with Indians on the plains, and it was always with a certain degree of satisfaction when I succeeded, and it was by no means a rare thing, in pinning one in a real, good unvarnished lie. I feel sure that Mr. Hudson Tuttle will forgive me if I entirely ignore him in what I am about to say, and permit me to address my remarks to the supposed spirit of the rascally Indian who so cruelly deceived him!

And now, you materialized vagabond of a long extinct race—you "independent-intelligence" fraud, are you not aware that we have many very beautiful specimens in our museums like the one described by Mr. Hudson Tuttle in the first paragraph of his above quoted article?—exhumed ancient human bones with flint heads of arrows imbedded in them? Further, you seem to be ignorant of the fact that the ancient arrow-makers not only used flint, but also obsidian, jasper, quartz, slate, chert, chalcedony, argillite, agate, quartzite, novaculite and hornstone. These strange names must badly jar your poor untaught ears! But I have more to tell you; you seem also to be crassly ignorant of the fact that the subject of "flint" arrow head making is by no means a "lost art," and that there is a very voluminous and wide-reaching literature upon the subject at the present time, to say nothing of the veriest masses of material, yes, tons of it in our American museums, illustrating the entire industry from one end to the other. Why, it almost makes me believe that your account comes very poorly at second hand! Had you been with me the other day with my friend Professor Thomas Wilson, curator of the Department of Archaeology of the U. S. National Museum, and spent a couple of hours among those grand relics of the past, where he, with the utmost patience and kindness, went over with me hundreds upon hundreds of the arrow-heads (and, indeed, many other ancient implements) in his charge—to say the least, it would have been a good lesson to you. There you might have seen the material, the tools, and the surroundings of the old flint workers still existing in England, who make the flints for the flint guns still in use in India! There you would have seen an entire workshop, tools, implements and all of one of your own kind perhaps! There you could have compared stone, arrow and spear heads by the thousands from all parts of the world, in all stages of their manufacture, and of all ages.

What would have startled you perhaps still more would be the fact that flint arrow heads could be shown you which were manufactured by present-day Indians who still practice what you flatter yourself with as passing off upon us as a "lost art," and that you have returned to earth to illuminate our minds upon subjects with which we are more familiar than you appear to be yourself. That is the most pernicious kind of a thing that I know anything about, for no one but a traitor to the true progress of his race will start in circulation erroneous ideas, for erroneous ideas once started through such means are sometimes difficult to eradicate, and they may be very harmful. Besides, lying is bad practice. Now, I can tell you with the greatest confidence that in all its essential particulars your account of the manufacture of flint arrowheads is at variance with what we now absolutely know about it. Your account is so utterly ridiculous that I will not take the time here or the good space of THE JOURNAL to expose it in detail. I feel sure Mr. Hudson Tuttle will thank me for the reprimand I have given you, and the next time you appear to him I would suggest that you advise him to come on to Washington and study the natural collections,—then, he can take you to task upon the spot; in his own study, before your mendacious tongue gets away with your imagination!

My good friend, Mr. W. H. Holmes of the U. S. Bureau of Ethnology, published not long ago an excellent account of the "manufacture of stone arrow-points" and I will in conclusion quote one paragraph

from it as a reply to all that you said to Mr. Hudson Tuttle. Mr. Holmes said: "The flaking of stone, and especially that part of it relating to the making of arrow-points, has very generally been regarded as a great mystery and is often spoken of as a lost art; but the art is still practiced by many of our aboriginal tribes, and it appears that almost any one who desires can by a little systematic practice do the work. Of course to acquire great skill much practice is necessary, but the methods are for the most part so well known and so simple that the mantle of mystery no longer enshrouds them."

Mr. Hudson Tuttle's mind will be most assuredly relieved when he really comes to know the truth of the matter, and it is here given him in the words of one of the most able archaeologists we have among us.

SMITHSONIAN INSTITUTION, WASHINGTON, D. C.

REMINISCENCES.

By MRS. J. M. STAATS.

CHAPTER XIII.

HON. JOHN W. EDMONDS.

In the ranks of early investigators, few, if any, stand out more manly and nobly in an unpopular cause than does the late Judge J. W. Edmonds. True, there are many who suffered in various ways, who probably exhibited as much courage as was shown by Judge Edmonds, who it will be remembered retired from the bench on account of the prejudices against him growing out of his outspoken belief in spirit intercourse and communion. An honest seeker, his aid was freely and justly given to every phase and variety of mediumship; and many indeed were the demands upon his time and patience by those who sought to know whether they possessed the "gifts" and how to use them. Never wearied, he used to the best of his ability every means in his possession to set the seeker aright and to enable him to gain through his own powers, that which he could adapt to his or her own growth and development.

I distinctly remember how I shrank from meeting the judge on the day of our first interview. Somehow I felt that my gift of "writing" had little of interest to satisfy the judge, whose daughter I had heard was such a highly developed medium. However, once seated, his friends came with words of affectionate remembrance, each giving some independent and unsought evidence of identity. His spirit wife usually presented herself and with her came those who had once made the earthly home all that man or mortal could desire. These interviews with his friends covered a number of years, as long as he was able to go from his home. It gives me great pleasure as I return to those days to recall the sacredness of the hours which found the judge patiently waiting the welcome which he knew awaited him when he joined his circle of faithful attendants. Never expressing disappointment at the non-appearance of those best beloved, passive and dignified, never doubting, he seemed to say "Lord, send by whom thou wilt, I know that the greatest demand of my soul is satisfied in this the only assuring evidence of the whereabouts of those who have gone before me." Death to him was no longer a leap into the dark unknown—there was no frightful shadow which his light and faith could not illumine. Although a great sufferer he begged his old friend, Dr. J. F. Gray, not to give him an opiate however excruciating the pain; he preferred to be, if possible, in the full possession of his faculties when he passed away.

Judge Edmonds was one of a few who regarded it as a mistake on the part of Spiritualists to attempt organization. "Spiritualism," he would say, "is for and to all; it matters not where they worship or what religious creed they may accept; it can in no way interfere with the fact that spirits can and do communicate"—proof of which the Bible contained for him the best. If Spiritualists have larger faith and greater evidence of immortality they cannot take it to a better place than the evangelical churches which need the quickening influences of renewed spirituality to brighten the waning fires of their rapidly declining

power; so plainly seen as they exist to-day." Always consistent, fair and honorable in his dealings with his fellow men, so was he in his long and careful search for the truths of spirit communion. He never regarded it as mysterious phenomena beyond the reach of comprehension of the simplest searcher; on the contrary, he looked upon it as another of the ways of the divine Father to call his children nearer to him. In fact to the judge the other life became so much a part of his every day existence that he never for an instant seemed alone; meanwhile the busy world and its mundane affairs were not neglected or cast aside as of no importance. My memory dwells with unfailing pleasure on those delightful seasons, and in fact I had come to regard the spirit friends who gathered with them as real and objective as were my two old friends in the body, by whose presence they were attracted.

One evening, while living in the Cary House—as the home of those gifted sisters was called—Lady Caithness was to accompany Dr. Gray and meet Judge Edmonds at my home, for an evening with the spirit friends. A pleasant evening was expected, as Lady Caithness possessed a fund of experience known to be very interesting. My visitors were very harmonious and our séance promised very satisfactory results, when Lady Caithness became uneasy, and declared that something was going wrong at her hotel. "Why," said she, "my husband is in danger. I must go." Dr. Gray remarked that she was "nervous," perhaps it would soon pass over if we sat quiet a moment. "No, doctor," she replied, "I am never deceived by my spirit friends. I would rather go." Together with Dr. Gray, Lady Caithness returned to the Fifth Avenue Hotel, where they found a portion of the fire department at work, and the greatest commotion prevailing outside and in. Lady Caithness found the Earl in the midst of the firemen—I think on the fifth floor—dragging out trunks, aiding the affrighted servants, some of whom it will be remembered lost their lives in attempting to escape from the burning dormitories. One can scarcely say that the Earl was in imminent danger; meanwhile the picture as it existed at the time was visioned to Lady Caithness, it was but natural for her to regard it as one of danger.

The old circle of early investigators, have with few exceptions, passed to the Spirit-land where the judge said he was sure he would not be a stranger. His unwavering faith never weakened, and it mattered not where or by whom his belief was assailed, he was ready to defend it in the most intelligent and masterly way, never having been known to come out worsted in a fair and open conflict. His reply to Bishop Hopkins, of Vermont, is well worth perusal. His arguments were forcible and convincing. Always making an appeal to one's common sense and reason, never soaring above the reach of the practical mind, never indulging in flights of fancy, he would erect and bind together crystalized facts upon which basis he had no fear of falling, "I do not expect you to see," he would say, "or gain at a single bound the altitude which it has taken me years to attain. It requires an incentive; death took my best beloved, I reached out after them; they were calling while I was searching. I knew not that 'deep was answering un'o deep' until from the depths of Infinite Love my prayer was answered and I clasped hands with 'wife, children and friends,' I saw, heard and felt them." Pity it is there are not more like unto those pioneers, who stood firmly in the cause, to espouse which involved loss of position, in society, business and friends.

(TO BE CONTINUED.)

TELEPATHY.

In the *National Review* Dr. Courtenay gives this story.

Dr. Courtenay writes of "Telepathy," and quotes the following extraordinary story which was told him by a lady well known to him:

On the night of March 13, 1879, I was going to a dinner party at Admiral—'s. While dressing for the same, through the doorway of my room which led into my husband's dressing-room, I distinctly saw a white hand move to and fro twice. I went into the room,

and found no one was there, or had been there, as the door on the other side was closed; and on inquiring I found no one had been upstairs. While dressing nothing further occurred, but on arriving at Admiral—'s a strange feeling of sadness came over me. I could eat no dinner; nor afterwards, when we had some music, could I sing well. All the time I felt some one or something was near me. We went home, and about eleven o'clock, or perhaps half-past, I commenced undressing. I distinctly felt some one touching my hair, as if they, or he, or she, were undoing it. I was very frightened and told my husband so. He laughed at me. When saying my prayers, on praying as I always did for the recovery of a sick friend, instead of, as usual, asking God to make him well, all I could say was "O God, put him out of his misery." I got into bed and something lay beside me. I told my husband, who, though he laughed at me, pitied my nervousness, and took me into his arms; but still whatever was there remained by me and a voice, the voice of my friend, distinctly said, "Good-bye, Sis" (which he used to call me). Whether I fell asleep then or not I don't know, but I distinctly felt a kiss on my cheek, and I saw my friend, who told me "he had left me some money, but that he wanted it to be left differently, but had had no time to alter it." A livid line was across his face. I awoke crying. About (I think) five days after, a letter was brought to me with a deep black border, I felt what it meant. It was to tell me of the death of my friend—, who had passed away at half-past ten p. m., March 13th. The letter proceeded to tell me he had left me some money, but that the writer (his brother) was too ill and upset to give me any further particulars, or tell me of any messages he had sent me, only that his brother "had died murmuring my name."

LIFE.

By ANNA OLCOTT COMMELIN.

In a mist of tulle and laces, garlanded with flowers rare,
With a crown of orange blossoms twined above her golden hair,
And a face of sculptured beauty, she is fairest of the fair.

And her blue eyes, shy and tender, all their depth of feeling show,
When her lover's words, soft-spoken, fall like music, sweet and low,
And her cheeks, before like lilies, now with blushing roses glow.

"Life," she thought, "hath girlhood dreaming e'er foretold such joy as thine?"

Fondest fancies, brightest visions, in fulfillment all are mine,

And the glowing future opens, with its promises divine.

From the gay and festal portal, passed the youthful, happy bride.

With the sacred ring espousal, and her husband by her side,

Out from love, parental, shielding, to the new love glorified.

But within the nearest mansion, where the bridal comers tread,

Echoed to the sound of music, robed in black, with drooping head,

Sat a woman, wan and hopeless, from whom love and joy had fled.

"Life," she said, "the saddest fancy, saddest fears by boding wrought,

Doubt's and black Despair's betrayals, offspring born of darkest thought,

All, to what thou bringest, phantom, cruel phantom, Life, are nought."

But when came the midnight stillness, in its hush a presence dear,

Messenger of balm and healing, seemed to hover, bending near,

Clothed in fairest spirit beauty; thus it spake, in accents clear:

"Knowest thou that, often, Sorrow, when away she takes from thee,

Joy and gladness, yet permitteth light Divine thine eyes to see?

I am near thee, ever near thee, thou canst draw more near to me.

"But a veil of mist divides us; couldst thy vision clearer show,

Forms of spirit life revealing, all thy tears would cease to flow,

And the life that I have entered, The Eternal thou shalt know."



FIRST MOTHERHOOD.

White as the sheet is her delicate face,
Girlishly sweet, 'mid the linen and lace,
Motherly meet with its new-gotten grace.

Go now away till she opens her eyes;
Deep in their grey lurks a wondrous surprise,
Bright as the day and as pure as the skies!

Thrilling her breast is the heart of all love
Keen as the zest of the raptures above,
Tiger's unrest and the fear of the dove.

Bliss that was bred in a transport of pain,
Suffering fled out of ecstasy's reign—
Fled now and dead though it lived not in vain!

This is a bliss that no words can express:
Joy such as this they refuse to confess,
Thoughts only miss when we deem that we guess.

Tuned is the heart of the mother full soon;
Lullabies start there and many a croon
Sweeter than art and old as love's boon.

Love's sea is filled to its uttermost deeps;
If it is stilled how enraptured it sleeps;
If it is thrilled how it trembles and leaps!

Wonderful power round humanity cast!
All in an hour and the old life is past,
Womanhood's flower is expanded at last!
—GEORGE HORTON.

ILLINOIS WOMEN AND THE WORLD'S FAIR.

The Illinois legislature appropriated \$800,000 for a state exhibit at the World's Columbian Exposition, and of this sum \$80,000 was set aside for use by a state board of women commissioners, to be appointed by Gov. Fifer. Last week these ladies met in Chicago and perfected the organization of their board. Frances Bundy Phillips, of Bloomington, was unanimously elected president. Mrs. Phillips is the wife of Hon. I. N. Phillips, chairman of the State Board of Railroad and Warehouse Commissioners, and law partner of Gov. Fifer at the time of the latter's election to the gubernatorial office. She is also a sister of the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL. Mrs. Phillips was born, as were her three brothers and two sisters, at St. Charles, Kane county, Illinois. Her parents were among the early settlers in Northern Illinois, Mr. Bundy being a native of New Hampshire and Mrs. Bundy of Vermont, though they were unacquainted until they met in Illinois. Mrs. Bundy came west with her brother, the late Ira Minard, who was one of the founders of the present city of St. Charles. Mrs. Phillips is the elder daughter and was born about thirty-eight years ago on a farm, the "claim" for which her father bought of the original preëmptor before the land was put on the market by the U. S. Government. One thousand dollars in gold was paid for the "claim," and then the government price afterward. It was a beautiful tract of 160 acres, lying on the main road leading west from Lake street, Chicago, to the Mississippi River, and within a mile of the beautiful and rapid flowing Fox River. The farm is now within the city limits. The house was of brick, being one of the first farm-houses constructed of that material in Northern Illinois. The old log house built by Mr. Franklin, the preëmptor of the claim, still stands probably; the editor of THE JOURNAL recollects it well, though only as a stable, the brick house having been built before his parents were married.

Mrs. Phillips is one of the graduates of the Illinois Normal School. She is also a graduate of one of the leading medical colleges of this city. Some eight years ago, a couple of years after her marriage, desiring to perfect herself in obstetrical surgery, she went abroad for the purpose, and spent a year in Vienna—a year of hard work in lecture room and hospital. With letters which she carried from a number of the best known American statesmen and physicians she was able to secure opportunities in the line of her profession in Vienna seldom if ever before accorded a woman; and she improved them to the utmost, bringing away with her the highest testimonials of professional skill from that world-renowned seat of medical learning. During the past two years she has declined practice owing to the increasing social and public duties pressing upon her. When the National Board of Women Commissioners of the World's Fair was raised last year, Mrs.

Phillips was appointed an alternate. The energy and ability shown by her in every important place or emergency during her professional career and later in the preliminary work done by women in connection with what is certain to be the most stupendous and magnificent exhibition the world has seen, made it plain to her sister commissioners of the Illinois Board that Mrs. Phillips was the one to place in the responsible position of president; and she was unanimously elected without effort on her part.

M. A. Waddell Rogers in the *Chautauquan* for September makes a plea for advanced women. It is not, she says, by repressing woman and remanding her to Oriental seclusion that the world will be peopled by manliest men and womanliest women, but it is by opening every avenue to women and giving her equal opportunities with men to engage in the work or profession for which her Creator has best fitted her. The world may not see so many marriages for money, convenience, support, etc., but it will see fewer ill-assorted couples, unhappy homes, and divorces. The double standard of morals which now prevails will be abolished. Independent, self-poised, intelligent gentlewomen will demand from man the same virtue that he demands from woman. Chivalrous men will be no less chivalrous, while the majority of men, who are not chivalrous, will respect woman more because of her independence and ability. Hence the mass of women will gain more than they lose, in bettered conditions for themselves, their children, and the race. The protection theory reaches its logical outcome in Turkey. The protection theory pays woman one-half or one-third less for the same amount and quality of work, than it pays to man and for centuries has deprived her of aught but a smattering of education. Even in the church the protection theory says "woman may do all the work she will," but let her look longingly toward the honors or emoluments and listen to the outcry, "Every time you put a woman in you put a man out!" Fitness is of no account. Doubtless some Levite coveted Deborah's place when she ruled Israel. All that the "advanced woman" asks is not a false protection, but justice and the opportunity to develop the talents with which her Maker has endowed her. Nature will see to it that the supply of wives and mothers does not run out. But because of the broader opportunities, the widened horizon, the greater responsibilities, we shall have better wives and mothers, and a nobler humanity.

The avenues of employment for women have been largely widened within the last twenty years, and, in so far it has been a material benefit to them in many ways. For all this we rejoice, but there is still opportunity for enlargement. There are other occupations for which they are fitted and adapted which might well be set aside for them. For instance, the appointing power might give them the office of notary public, for which there are many educated women well fitted. Then there are bank clerks, clerks in drug stores, clerks in jewelry stores, and, besides, we think they are peculiarly adapted to become watch-workers. Their deft and nimble fingers would be just suited to it. This list might be extended, but it is all that occurs to us just now. Let all interested make a note of it and act accordingly. The women's era, wherein ancient limitations vanish, should be encouraged and fostered. Give to woman an equal chance in the race for life. She cannot ask for less if she does not ask for more.

Mrs. L. B. Walford, the novelist, is described as a fair-skinned, blue-eyed, brown-haired woman, with a brilliant smile, whose appearance is more youthful than one would expect in the mother of seven children. Her home, Cranbrooke Hall, near London, is a charming old place, dating back 200 years, but improved and enlarged of late years. Thomas Day, the author of "Sandford and Merton," and Anne and Jane Taylor, formerly lived in this neighborhood. Mrs. Walford inherited her literary tastes, although she began novel-writing only after her marriage. Her father was a well-known author, and her aunt, Catharine Sinclair, wrote "Holiday House." Notwithstanding her literary work, Mrs. Walford finds time to do a little spinning and much embroidery.

Hon. William Chandler, who was chairman of the United States house committee on the World's Fair, said he had been upon

the board of trustees in the State of Maine, and that the women made much better trustees than did the men. They had the working of the institution at heart just as they had their own homes. He said they were not only always present themselves, but made it their business to see that the men were there too. This is the experience of most boards upon which women serve.—*Mrs. Harriet Taylor Upton in Warren (O.) Tribune.*

During the many years of her work for woman suffrage Miss Susan B. Anthony has had practically no place she could call her home. The ladies of the women's political club of Washington, D. C., determined to remedy this state of affairs, and during Miss Anthony's recent absence in Boston they renovated and furnished the Anthony homestead in that city, sparing no expense to make it an ideal home. When Miss Anthony returned a house warming was given her. Mrs. Elizabeth Cady Stanton will spend the summer with Miss Anthony.

Miss Antoinette Knaggs, a college educated young woman of Ohio, owns and manages a farm of two hundred acres. She carries on her work according to the theories of books rather than by ancient traditions, and, contrary to the usual impression about book farmers, she is making a success of her undertaking.

Mrs. H. S. Gould of Georgia is a railroad woman. She gave her means and efforts to the building of the Covington & Macon railroad. She has also a deal to do with its management and is said to have a share in the building of the Middle Georgia & Atlantic railroad. She also runs a farm of four hundred acres.

SPIRITS IN A LOVE AFFAIR.

Mr. John Weatherbee in the Boston Daily *Globe* relates the following:

Mary was my niece and lived in Providence. She was a young lady of sixteen or seventeen and was visiting me when this incident took place. She said:

"Uncle John, are you a Spiritualist?" I said "Certainly." She said: "Mother says they are people of not much reputation," and she then mentioned some incidents which had occurred in her presence with some others, which made me think she was a sensitive and had mediumistic powers.

So I asked her to sit at a small table, on which we laid our hands, thinking possibly we might get some raps or tips, but we got none.

I then put a pencil in her hands and told her to hold it over this block of paper, as if she was going to write.

This was new to her. She had never seen it tried.

In a few moments there was a slight motion in her fingers and pencil, which made dots on the paper.

This rather surprised her, and she said: "Ain't this funny, Uncle John; I am not doing it, it is doing itself."

I was interested, for it showed that she had mediumistic power for writing. So I said: "All right, Mary, keep doing so and perhaps you will write something."

Pretty soon, after a scrawl, a word was written; then another, and she continued right on writing, finished the page, tore it off the block and wrote on the next.

I saw it was plain and intelligent writing which I could easily read, and did, as it was being written, she saying still, "Well, this is funny, and I am not doing it; I am holding my hand as still as I can, and I don't know what I am writing." Four or five pages of the paper were written in this way and signed "Emeline Clapp;" and the pencil then dropped out of her hand.

I had read the sheets as they were torn off and saw it was an intelligent communication, and from the nature of it I was sure she was ignorant of what she had written. I said:

"Have you ever heard of Emeline Clapp?" She said no; she had known aunts Caroline and Hannah. "Don't you know her?" asked Mary, as she is a Clapp.

I said: "Yes she is your mother's and my aunt, your great aunt; she died forty years ago, when your mother was a little girl. She was a great favorite of hers and she seems to be quite naturally interested in you, by what she has written."

"Well," said Mary, "let us read what she has written." It was as follows:

"TO MARY—You are not acting wisely in being interested and flirting with your college friend, Mr. Chick. It is an injury to both of you, and will come to nothing; you both in time will find your proper mates, and now, as I am watchful over you

I feel it my duty, as I love you, to say this, and hope you will have the good sense to end it. At least go to your mother and make a confidant of her, who knows nothing about it.

I take this way of reaching you and it will show also that you have friends watching you that you do not dream of. Your friend and relative. EMELINE CLAPP.

Said I then to Mary: "Is there anything in this? Do you know any Mr. Chick?"

She said: "Yes; he is a sophomore in the college, and a very nice man, and I think everything of him and he does of me;" and she was ready to cry at this revelation of her secrets and its source. She thought this love affair was a profound secret, and the fact that there were invisible eyes she had not counted on was a surprise and it was evident that I was an ignoramus also, until I got the information from Aunt Emeline's spirit.

This revelation from the other world had an influence that a mortal interference would not have had, it settled and ended the matter. I think she did not dare to go counter to such, to her, supernatural force.

A few years ago when Joseph Cook was making considerable noise, and attracting large audiences to hear him demolish modern science, Mr. John Fiske made an exposure of his charlatanism from which Cook, now almost forgotten, never recovered. The following is an extract from Mr. Fiske's article:

His favorite method of dealing with a scientific writer is to quote from him all sorts of detached statements and inferences, and, without the slightest regard to the writer's general system of opinion or habits of thought, to praise or vituperate the detached statements according to some principle which it is not always easy for the reader to discover, but which has always doubtless some reference to their supposed bearings upon the peculiar kind of orthodoxy of which Mr. Cook appears as the champion. There are some writers whom Mr. Cook thinks it necessary always to berate, no matter what they say. If they happen to say something which ought to be quite satisfactory to any reasonable person of orthodox opinions, Mr. Cook either accuses them of insincerity, or represents them as making "concessions." [This last device, I am sorry to be obliged to add, is not an uncommon one with theological controversialists, whose zeal exceeds their scrupulousness. When a man makes a statement which expresses his deepest convictions, there is no easier way of seeming to knock away the platform on which he stands than to quote his statement, and describe it as something which he has reluctantly "conceded." With the principal writers on evolution, Mr. Cook is continually found resorting to this cheap and vulgar device. For example, when Professor Tyndall declares that "if a right-hand spiral movement of the particles of the brain could be shown to occur in love, and a left-hand spiral movement in hate, we should be as far off as ever from understanding the connection of this physical motion with the spiritual manifestations"—when Professor Tyndall declares this, he simply asserts what is a cardinal proposition with the whole group of English philosophers to which he belongs. With Professor Huxley, as well as with Mr. Spencer, it is a fundamental proposition that psychical phenomena cannot possibly be interpreted in terms of matter and motion, and this proposition they have at various times set forth and defended—and what is still more to the purpose, have proved it. In the chapter on "Matter and Spirit," in my work on "Cosmic Philosophy," I have fully expounded this point, and have further illustrated it in treating of the "Unseen World." With the conclusions there set forth, the remark of Professor Tyndall thoroughly agrees, and it does so because all these expressions of opinion and all those arguments are part and parcel of a coherent system of antimaterialistic thought adopted by the English school of evolutionists. Yet when Mr. Cook quotes Professor Tyndall's remark, he does it in this wise: "It is notorious that even Tyndall concedes," etc., etc. By proceeding in this way, Mr. Cook finds it easy to make out a formidable array of what he calls "the concessions of evolutionists." He first gives the audience a crude impression of some sort of theory of evolution, such as no scientific thinker ever dreamed of, or, to speak more accurately, he plays upon the crude impression already half formed in the average mind of his audience, and which, to do him justice, he seems to share himself.



A REPRESENTATIVE AGNOSTIC ON MODERN SPIRITUALISM.

TO THE EDITOR: Mr. Samuel Laing has contributed to the popular scientific literature of to-day, three ably written works. "Problems of the Future," "A Modern Zoroastrian," and "Modern Science and Modern Thought." These books are worthy of a wide circulation. Mr. Laing's style is clear, condensed and so admirably illustrative that the uninitiated may readily comprehend his thought. These volumes are published by Chapman & Hall, London, and are offered at a very moderate cost.

In "Problems of the Future," Mr. Laing devotes a chapter to animal magnetism and Spiritualism. Perhaps there is not a subject treated in the three books mentioned with which Mr. Laing is not thoroughly familiar save Spiritualism. Here like so many other writers he ventures to criticise without adequate knowledge. The phenomena of hypnotism and thought-reading are accepted by the author, and he cites interesting cases and makes some ingenious suggestions. Mr. Laing is familiar with the records of the Psychical Research Society and the experiments of French psychologists and physiologists, and English hypnotists. The writer's acquaintance with scientific theories makes his discussion extremely interesting, while his acknowledged ignorance of experimental Spiritualism awakens within us feelings of surprise, that a man of his ability should unhesitatingly denounce as imposture and hallucination the whole field of spiritualistic phenomena. Christianity, ancient and modern, can receive at his hands a reverent treatment, and even the Salvation Army awakens within him a deep admiration, but Spiritualism appears to be unworthy a moment's serious consideration. "The police courts have lifted the veil of mystery, and exposed the fraud of Spiritualism, in the main, and the hallucination theory explains the rest." Mr. Laing only attended one séance, according to his own confession, and saw through the whole swindle. The report of the Seybert Commission confirms his opinion. Any exceptional and reliable fact is easily accounted for upon the coincidence hypothesis.

Now I do not, and no clear-headed Spiritualist will object to a thoroughly scientific classification of facts, and the relegation of such as do not prove our position to the realm where in the estimation of cultured minds they belong. What we do object to is condemnation on *a priori* grounds. That there are many phenomena which can be explained upon other than our generally accepted theory, we are willing to acknowledge. On the other hand there are facts which any other hypothesis than the spiritualistic one will not cover.

Some four years ago, I visited Charles Watkins, and having bought two slates and cleaned them prior to going to his cottage, I know there could have been no imposture. One of the experiments tried by me was, holding the two slates without pencil between them, and with Watkins standing several feet from me. Writing came upon the slates under these conditions. The message was as follows: "My dear son Walter,—God will, and does bless you. Your affectionate father, James Howell." This communication was a perfect fac-simile of that parent's hand-writing. Could I have been hallucinated so that these slates appeared to remain with me, and other people appear to read the communication times without number? Or, when in Glasgow, some years since, I had a sitting with David Duguid, did I then suffer from cerebral disease, and does that disease persist until now, so that when I look at a certain picture, it is not really a picture, but a subjective figment? The facts are these. I went in company with Mr. Nesbitt and James Bowman, to have a sitting with the painting medium, Duguid. We tied the medium's hands to the chair, placed paints and palette on the table, and awaited further orders. I was asked for a card. I had none. Mr. Bowman offered me one of his own trade cards, and I tore a corner off. The light was then turned out, and we heard the brush of the painter at work. In less than three minutes the light was lit, and behold, a pretty little landscape scene in oil colors had been produced upon the card. On comparing the card with the corner I had

torn off, I found the jags of the corner and those of the card corresponded perfectly. I have that picture with me here to-day. Now, have I that picture or do I simply think I have it? If I really have that picture, I was not and am not hallucinated. Was I otherwise deceived? As far as I could, I tried to avoid all possible deception. I am not aware that oil colors can be transferred, water colors may. Certain I am, that the medium's hands were bound. Positive am I, that the room was dark. Equally sure, that the card I gave was returned to me again with the painting thereon. How was the trick done? if it were a trick.

Mr. Laing speaks of alternating identity, and tries to explain this as caused by a change of state, produced by mechanical movements of the material elements of nerve-cells. He says that Smith falls into a trance and thinks he is Jones, then awakes and is Smith again. In the trance state he is Jones. In his waking state, he is Smith. If he were to die which would he be, Smith or Jones? Reincarnationists would find no difficulty about the matter. They would say he was once Jones and now is Smith. And when death strips him of personal identity the real man or divine *atma*, etc., constitutes spiritual identity. And the rank and file Spiritualist would readily explain the phenomenon, as a clear case of spirit control. If unquestionable evidence of personal identity be forthcoming the latter is the most rational, although well defined and clean cut evidence of personal identity is much more rare than Spiritualists think.

Hundreds of intelligent Spiritualists are engaged in psychical research, and their methods are scientific and their mentality as sound as their neighbors'. Surely the testimony of those who have given the best years of their lives to the study of the occult facts is of far greater weight than that of a man who confesses that he never attended but one séance in his life. Mr. Laing may be splendid authority upon some scientific questions, but he is obviously out of court in a matter of spiritualistic inquiry.

The thinkers of our times are not materialists and the spiritual hypothesis is at least the most acceptable one. And just as the facts of mesmerism were repudiated a few years ago, but now adopted to-day under the name of hypnotism, so the phenomena of Spiritualism shall one day not far distant be embraced, perhaps as a psychical science. We shall hasten that time if we ourselves are more thorough in our investigations and come to conclusions less hastily. Truth will never suffer from criticism. It has nothing to lose, for it contains all. Prejudice may hide the light of truth for awhile, and our lack of knowledge may seem to retard its progress. But she never dies. She is never wholly lost. Hidden in India, buried in Egypt, crucified in Palestine, persecuted in Europe or America, she still smiles and shines above all, and one day shall be reconciled to all. The merest tyro in Spiritualism has been brought face to face with facts which are not explained by the physiology and psychology of our times. It would require more space than is permissible in an article of this kind, were I to attempt to meet Mr. Laing's objections at greater length. Suffice it to say, in conclusion, that in my own investigation I have collected facts which, to my mind, are beyond question proof palpable of the continuity of those whom the world calls dead.

In an age when the veil of doubt rests like a pall upon the mind of humanity, is it insanity to welcome ever so faint a ray from the land of the so-called unknown? Philosophy is cold and, for some, religious faith well-nigh expired, hope flickers bordering on extinction. In Spiritualism alone lies the only foundation upon which faith and hope may rest and find lasting peace.

WALTER HOWELL.

IS MAN A FREE AGENT?

TO THE EDITOR: Almost any clergyman would answer the above question with a plain emphatic "yes." And yet nothing is farther from the real truth.

It is true that good and evil are before us every day and hour of our lives, and we seem to have our choice, and it is hard for the non-reasoning portion of the human family to see that we are not free,—perfectly free to choose between the two, but we are not. We see a log drifting down a swollen stream, and sometimes it drifts to the right, sometimes to the left, now it moves slowly, then all of a sudden it darts off and seems to be in a hurry; then again it almost stops or turns around and around in some shady pool near the bank, far from the main current and acts as though it had

entirely given up the journey to the sea. And after you watch it awhile you think, Oh, what perfect freedom it does enjoy anyhow. How much I wish that I could be as free. Some fairy of the wood or stream, or some genius of the log (if logs floating down the stream have a genius,) appears before you, and seeming to have heard your mental soliloquy, says, "The log is not free. It is thoroughly and entirely bound by law. It was cast upon the bosom of the stream by law, and the law of gravitation bears it, with the liquid in which it floats, on towards its destination, the ocean. It floats in the direction of the least resistance. The slightest augmentation of force behind it causes it to hasten; at one side causes it to diverge to the other. It is forced into an eddy by the direction of the current and turning around and around it gets into a stagnant pool where the water is so level that it loiters like an idle school-boy for hours in the cool shade; then anon it rushes down a rapid, as if it had just awakened from some day dream and found itself belated. Yet in no sense is it a free agent, but is being surrounded and driven by law as strong as a giant, and as immutable as fate.

Man, like the log that floats down the stream, moves in the direction of the least resistance. Being a representative of all his ancestors as it were, from the garden of Eden down, or rather from the monad up, thus far, he is a conglomeration, or an amalgamation mentally and physically of those from whom he sprang, and is no more to blame for being born a fool than he is for being born bow-legged or hump-shouldered.

He is placed on the stage of existence at an age when he can neither resist or remonstrate. He is not consulted in regard to his parentage, nationality or country. He may be born a Caucasian, a Mongolian or a Hottentot—white, black, or yellow. Even the choice of climate is denied him. He may be compelled to swelter under the hot suns of Africa, or to freeze with the polar bear. His teachers, both moral, political and religious are chosen for him, without his knowledge or consent in the matter. He may be born or educated a Catholic or a Protestant, a Hindoo or a Mohammedan, a Republican or a Democrat, an Anarchist or a Socialist, and all his teachings, all his associations may be adverse and perverse, and even his thoughts molded for him by his ancestry and his environments. And yet the Christians say that man is his own free agent and that God will damn him if he does not do just the opposite perhaps,—from all that these various and powerful forces which he is powerless to resist, compel him to do.

Even the writing of this article was forced upon me by a power I could not resist. "Well, why don't you tear it up?" I hear you say. Because I have not the impulse to do so. Why does not the delicate scale stand even when a fly alights on one pan? Why don't you drunkard staggering the street stop drinking? Because the impulse to drink is stronger than his power of resistance. The man has "bibation" large and "resistance" small. These are faculties of the brain. It is not because he wants to be a drunkard that he fails to resist. Place a glass of liquor before him and a glass of water, and he will drink the former; and yet he would give the world if he possessed it to be free from the curse of drink. Suppose I should give you a dynamite bomb and should tell you to throw it in the midst of a group of children playing upon the lawn. Could you do it? No. Why not? Because there is a power within you that would prevent you. So it follows that we are not free agents, and God is not going to damn us for what the forces around and within us compel us to do. Yet at the same time if we break a law of nature we suffer for it. Fire burns the good and bad alike and the consequences are precisely the same to good or bad.

S. T. SUDDICK.

A STRANGE INCIDENT.

TO THE EDITOR: The following strange incident happened to me over thirty years ago. I think it was in the winter of 1859, on a December night near Christmas—I being then a lad of twelve years—about 10 o'clock in the evening. After retiring for the night, when but a few minutes in bed, something moved across my pillow above my head making a very distant noise, as a person would with his finger. Every time it passed my head to and fro it gave a short keen pull at my hair; this was done several times. I lay on my left side when; I turned on my back, it leaped as it were on my breast; the harder I struggled the harder it pressed me down. When I eased up it would ease up. Finally it began to

press down over my limbs to the foot-end of the bed and it disappeared.

This statement is literally true. There was no fraud or sham, no deception, no nightmare, no mistake permissible in the matter. I am positive there was no person near my bed. I have often thought over the strange incident and tried to find a reason to account for it. I relate it here, thinking it may interest the public.

PACKERTON, PA. JOHN YOUNG.

IT WAS AN ANCIENT EYE.

In the human brain just in front the cerebellum and beneath the arched mass of cerebrum, or larger brain, there is an odd little protuberant body about a third of an inch in height by a sixth in diameter, which has puzzled anatomists of all times. It is in no proper sense a gland. The anatomist Gray thus describes it: "The pineal gland is very vascular, and consists chiefly of gray matter with a few medullary fibers. In its base is a small cavity. . . . It contains a transparent, viscid fluid and occasionally a quantity of sabulous matter, composed of phosphate and carbonate of lime, phosphate of magnesia and ammonia, with a little animal matter." In all the standard works of anatomy the use and function of the "pineal gland" is declared to be unknown. The classic philosophers believe it to be the seat of the soul. Descartes even taught that it is the seat of consciences and the intellect. But the science of comparative anatomy has made wonderful progress within the last few years, and something definite may now be said of the "pineal gland." It is found in animals; and when we descend among the lower and simpler orders of life, such as first inhabited the earth, particularly the reptilian order, we find it is still in active use—namely, as an eye! Take the little green lizard of the Southern States, for example; an examination of this small saurian will disclose the fact that it has three eyes, one of them on the top of its head and in the exact position of the "pineal gland" of the higher animals, before the development of the cerebrum eclipsed it. In many of the turtles and other reptiles in which this third, central eye has fallen into disuse, it still remains more or less perfect as an eye, showing the nerve eye-sockets and pigmentary coats. In man and higher animals, these evidences of ocular structure are not as conspicuously retained, the organ having been longer out of use, and hence more shrunken in size and more rudimentary in structure. Yet in different animals, from the lizard upward, the steps of the obliteration of this ancient eye can be clearly demonstrated, and a representation of these facts by means of a stereopticon, would make a very interesting evening lecture. The subject is one that could be easily popularized. The "pineal gland" is by no means the only instance of organs which mankind, in its physical development, has outgrown, and which have consequently fallen into disuse, and so far shrunken as not to be easily determinable. The thyroid gland in the throat is the remains of a secretory organ for which man has apparently no longer any use. It is a disagreeable heritage in that it sometimes becomes diseased and greatly enlarged, as seen in goitre. The same is true of the suprarenal capsule of the kidney, the office of which is still a mystery, but which likewise may become the seat of fatal disease, known as Addison's disease. The vermiform or wormlike appendix, concerning which so much appears in the newspapers, on account of the fatal inflammations that follow the lodgement of cherry stones or orange seeds in it, is still another instance of a disused organ, the shrunken remnant of which we inherit in our bodies from ancestors in the long past. At one time, in some earlier order of animals, it apparently served as a second stomach, for the temporary storage of recently swallowed food. The ruminant animals have a somewhat similar provision in active use, where hastily eaten grass or hay, lodges for a time, to be afterward raised remasticated. To the modern student of comparative anatomy, indeed, the human organism is a repository of evidences of its humble and very ancient origin—a record of the thousand vicissitudes and changes in habits, food, habitat and climate, through which man has risen to his present estate and eminence on the earth.

Miss Mary Proctor, daughter of the late Richard A. Proctor, has appeared in the newspaper field as a contributor of scientific articles.

Lillian Whiting has become editor in chief of the Boston Budget.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Russian Traits and Terrors. A faithful picture of the Russia of to-day. By E. B. Lanin, the collective signatures of several writers in the *Fortnightly Review*, with an Ode by Algernon Charles Swinburne.

This work, the second number of "Tucker's Library," purports to be a description of Russian life and character in their various aspects. The picture is a horrible one, but it is not much, if any, overdrawn. The statements are in accord with accounts written by travelers in Russia, which have been issued the last few years. Wholesale lying on the part of the people, officials and the press is among the vices depicted. We quote: "If moral blame attaches to any one, it can only be to the Government and the Church in the past and to the press of very recent years. The masses are wholly blameless. To them lying has ever been as natural as singing. It is as old and as respectable as the universe. Lying began with the world," says one of their proverbs, "and with the world it will die." What force of expression, lucidity, eloquence is to our speech, lying is to theirs. 'Rye beautifies the field,' says another Russian proverb, "and a lie beautifies speech." And again: "A palatable lie is better than a bitter truth." But even had mendacity been foreign to their nature, the practical experience of a generation or two of voracious men acquired under the Government and in the Church of any of the past nine centuries of Russian history would have amply sufficed to teach this docile people that unblushing falsehood is the only coin that passes current in their native country." A chapter on "Sloth Among the Russians" concludes as follows: "It is hard to suppress a sigh of pity for a generous people dragged down by those whom they support in luxury to the level of the beasts of the field; for men who are serfs in everything but the name, who toil and moil from childhood to old age, creating riches that elude their grasp, and who can still affirm in a proverb in which is embedded the crystallized history of ages, 'Our soul is God's, our body the Tsar's and our backs belong to our masters.'" The prevalent dishonesty in public and private life, the horrors of Russian prisons, the widespread sexual immorality, the cruelties and barbarities to which the Jews are subjected, racking of the peasantry and "the Russian Censure," as despotic as was ever known, are all described in this work strongly, vividly, concisely. It contains more information in regard to the Russia of to-day than any other volume of twice its size that has come under the reviewer's notice.

MAGAZINES.

The *Metropolitan* for August opens with a story by Amelia Rives, entitled, "According to St. John," beautifully illustrated by Kate H. Greatorex. Among the other contributions will interest many readers are "The Woman's Press Club," of New York, with portraits of several leading members; an illustrated article on "Johns Hopkins University," by Daniel Coit Gilman; "Gambling in High Life," by Adam Badeau, and "Social Problems," by Edward Everett Hale. *Cosmopolitan Publishing Company*, Madison Square Bank Building, Fifth ave., Broadway and 25th st., New York.

The *Chautauquan* for September has a variety of good reading. Among the articles are: "Russia and the Russians," by Mrs. C. R. Corson (illustrated); "That Angelic Woman," by James M. Ludlow—a novelette complete in one number—"The American Association for Advancement of Science," by Marcus Benjamin, Ph. D.; "What Shall the Boy Take Hold Of?" by Theodore Temple; "Modern Methods of Social Reform," by Lyman Abbott; "The United States as a Publisher of Scientific Books," by J. Howard Gore, Ph. D.; "A Beautiful Life," by Lillian Whiting; "What English Women are Doing in Art," by Elizabeth Roberts; "The Waifs' Picnic at Chicago," by Adelaide G. Marchant, and "Women in Literature," by Dr. Clara Kühnast. The usual editorial and department space is well filled.

Lee and Shepard, of Boston, have in press a handsomely illustrated volume by the Rev. Louis Albert Banks. The book is a series of realistic studies of the Sweating, Tenement House, and kindred wrongs of the working people of our great cities. Dr. Banks' extensive personal investigations eminently qualify him for this task.

Dr. Lyman Abbott writing of Dr. Banks' recent series of discourses on the "Condition of The Boston Poor," which has attracted attention from the Atlantic to the Pacific, says: "Since Kingsley's 'Alton Locke,' there has been no indictment more severely just of present industrial conditions."

Isaac Besht Bendavid is not a familiar name but under that signature the *North American Review* will publish an article in its September number, replying to Goldwin Smith's strictures on the Hebrew race and his explanation of the causes of their expulsion from Russia.

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John Wesley and Modern Spiritualism. An appeal to the Ministers and Members of the Methodist Church based upon reason. By Daniel Lott. We are constantly called upon for something from the pen of John Wesley, and this may be of interest to many. He was a man of superior mind, in many respects far in advance of his time, as will be found by examining his sayings and ideas. Price, 25 cents. For sale at this office.

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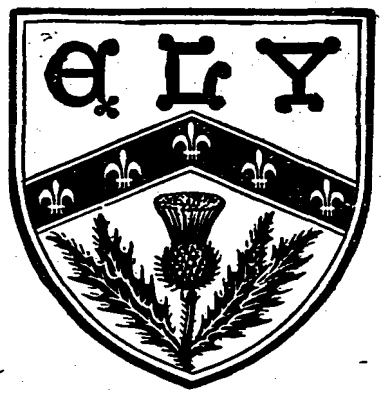
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A dozen, more or less, that is;
An article absurd I view,
Just to see how absurd it is.

Advertisements I know by heart,
They seem like old, familiar friends;
I would grieve me sore, to have to part
With any single one of them.

The funny columns my delight,
I always read it first of all;
When reading it, a stranger might
Believe me idiotical.

O, yes, I read my papers through—
The "Wants" and "Ads," and stories all,
Except—and that I must forget—
Except the editorials.

—H. E. V. IN YANKEE BLADE.

OUR SOLDIER—DEAD.

Here we laid them with song and prayer,
Green grow the grasses above their graves,
Over their heads in the soft May air
The dear old banner they fought for waves.

Many the years that have come and gone,
Since thunder of cannon and scream of shell
Rose from the field where great deeds were done,
And the Union cheer and the rebel yell

Went up to heaven in a storm of sound,
As many a brave soul found release,
Now, in this consecrated ground
War-worn soldiers may rest in peace.

Here little children bright blossoms bring,
Here the tears of the aged fall;
Here do the robins and bluebirds sing,
Answering each to the other's call.

Golden sunshine above them glows,
Here let them slumber, side by side,
In the dreamless hush of a sweet repose,
Those who for flag and country died.

And still, though a hundred years be told,
May these graves with flowers be overspread,
And never the nation's heart grow cold,
Forgetting to honor her soldier dead!

On the corner of one of the business streets of the city the other morning a shoe black had just finished polishing the shoes of a well-dressed and genteel-looking man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him.

"How much shall I pay you?" he asked of the boy.

"Five cents, sir."

"O, but you should have more than 5 cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy; "5 cents is enough. I don't want to make no money out of your hard luck."

The customer handed out a coin, laid his hand on the youngster's head a moment, and passed on.

Who says the days of chivalry are over?—*Detroit Free Press.*

The system is rendered malaria-proof when the blood is kept pure and vigorous by the use of Ayer's Sarsaparilla. At this season, all should have this admirable preparation at hand. Malarial poison is harmless when Ayer's Sarsaparilla is used.

Use Hall's Vegetable Sicilian Hair Renewer and your thin gray locks will thicken up and be restored to their youthful color, vigor, and beauty.

Two Harvest Excursions.

The Burlington route, C., B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25 and September 29, Harvest Excursion Tickets at low rates to principal cities and points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C., B. & Q. ticket agent, or address P. S. Eustis, Gen'l Pass. and Ticket Agent, Chicago, Ill.

A Safety to Boys and Girls Free.

We desire to call special attention of the boys and girls, readers of this paper, to the advertisement of the Western Pearl Co., in another column of this paper. They are giving away bicycles to boys and girls under eighteen years of age on very easy conditions. The company is reliable, and will do as they agree. For further particulars see their advertisement.

Harvest Excursions via the Wabash.

The Wabash Railroad will run a series of Harvest Excursions to the West and Southwest at extremely low rates, leaving Chicago August 25, and September 15 and 29. For full particulars address F. A. Palmer, A. G. P. A., 201 Clark Street, Chicago.

The Faraday Pamphlets: The Relation of the Spiritual to the Material Universe; The Law of Control, price 15 cents; The Origin of Life, or Where Man Comes from, price 10 cents; The Development of the Spirit after Transition, price 10 cents, and The Process of Mental Action, price 15 cents. All for sale at this office.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

Farming That Pays.

Many Eastern farmers are at a loss to understand why farming is not so profitable to them as it was to their fathers. The reason is that in the present generation the enormous products of the fertile lands of the West have established prices in every important market of the world. The New England agriculturist cultivates a small acreage, too often of rocky and exhausted soil. His Western rival tills broad lands of inexhaustible richness.

This year's wheat crop of Kansas alone would fill 180,000 cars containing 333 bushels each, and these would make a train 1,200 miles long. What an instructive lesson should that train of cars convey! Moving at the rate of ordinary industrial processions it would consume 25 days of 24 hours each in passing a given point! It would reach five times from Boston to New York, and across the entire length of Massachusetts would stand eight rows deep!

But the Eastern farmer should view for himself the shocks of wheat, and the corn and vegetables, and fruits ripening now in vast quantities upon these wonderful prairie and valley farms, and Harvest Excursions were inaugurated to enable him to do so at nominal cost. This year the dates for those excursions are Aug. 25th and Sept. 15th and 20th. Greatly reduced rates may be obtained at Chicago and along the Atchison, Topeka and Santa Fe R. R. to Missouri, Kansas, Colorado, Oklahoma, Indian Territory and New Mexico,—the Garden-Belt of the West. For further information apply to Jno. J. Byrne, 621 Rialto Bldg., Chicago, or Geo. T. Nicholson, Gen. Passenger Agent, Topeka, Kan.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

Two Genuine Harvest Excursions will be run from Chicago, Milwaukee and other points on the lines of the Chicago, Milwaukee & St. Paul Railway, to points in Western Minnesota, Northwestern Iowa, South and North Dakota, Nebraska, Kansas, Colorado, Utah, Wyoming and Montana, at cheap excursion rates on August 25 and September 29, 1891.

For further particulars apply to the nearest coupon ticket agent, or address F. A. Miller, Asst. Gen'l Pass. Agent, 209 Clark street, Chicago, Ill.

P. S.—It will do your heart good to see the magnificent crops in Southern Dakota. They are simply immense.

HARVEST EXCURSIONS.

Greatly Reduced Rates via Illinois Central.

August 25th and September 29th.

On the above dates the Illinois Central Railroad will sell harvest excursion tickets at very low rates to all points on its lines west of and including Iowa Falls, Ia., to Sioux City, Sioux Falls and points beyond; also to points on its line south of Cairo (excepting New Orleans), to points on the Mobile & Ohio R. R. (excepting Mobile), and to points beyond in Southwestern Louisiana on the Southern Pacific and to points in Arkansas and Texas; also from all points on its lines north of Cairo to all agricultural districts in the West, Northwest, South and Southwest. Tickets good to return for thirty days. For rates and full information call on any ticket agent of the Illinois Central Railroad or connecting lines, or address J. F. Merry, A. G. P. A., Manchester, Ia., or F. B. Bowes, 194 Clark st., Chicago, Ill.

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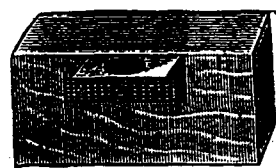
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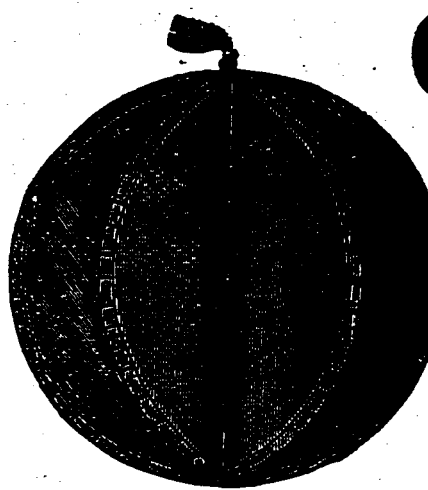
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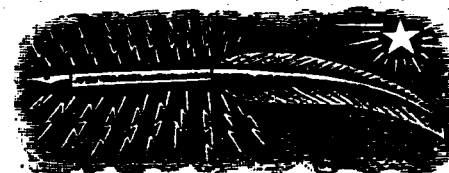
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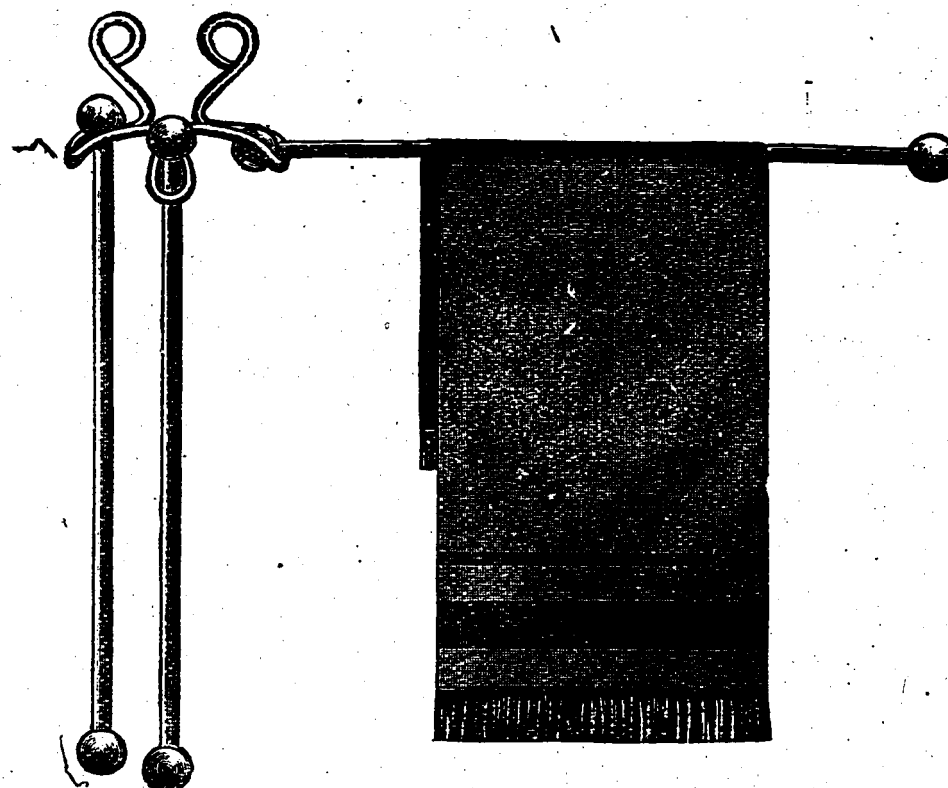
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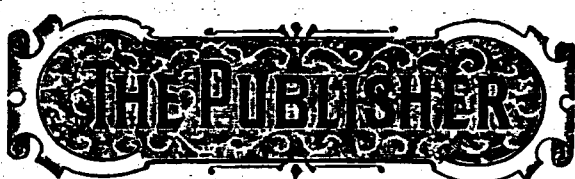
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"UNPOPULAR."

In her interesting recollections of Judge Edmonds, published on another page, Mrs. Staats speaks of Spiritualism as an "unpopular cause," and concludes the chapter with the expression: "Pity it is; there are not more like unto those pioneers, who stood firmly in the cause, to espouse which involved loss of position in society, business and friends."

I cannot from personal knowledge speak of modern Spiritualism in its early days, for I was then a young boy, and had no connection or experience with the movement until after the war, in 1865. I must say that I have never found Spiritualism *per se* unpopular except among illiterate, ignorant people of no social or other standing. I have never known a person to suffer loss of caste or to be injured in business because of his knowledge of spirit communion, though I know of many cases where this has been assigned as the cause. I have known instances where an excess of zeal on the part of fresh converts has brought trouble upon them. I can point to instances where talented men and women of position and influence have lost both in a large measure by their ill-timed and indiscreet expositions of what they believed to be spirit messages of the highest order or from the most illustrious people recorded in history. Claims which seem extravagant and improbable, put forward without adequate proof and maintained with a spirit brooking no questioning or fair analysis are not likely to make for the welfare of the propagandist or the cause he seeks to promote.

That there have been isolated cases of persecution of Spiritualists because of their belief; and that in small villages and rural districts under the domination of some narrow-minded and fanatical preacher, Spiritualists, in common with Liberalists, Unitarians and others avowing heterodox doctrines, have been made to suffer socially and financially is undoubtedly true, but these instances do not warrant sweeping generalizations of unpopularity or persecution.

That the central claim of Spiritualism is popular with the great mass of intelligent people in all stations and vocations of life I believe I am in a position to emphatically affirm from personal knowledge and observation. I mingle constantly, both socially and in a business way, with representatives of the higher strata of society and I find everywhere, coming to me unsolicited, warm expressions of sympathy with and interest in the doctrines of a continuity of life and spirit communion. Statesmen, lawyers, preachers, doctors, college professors, leaders of society are constantly broaching the theme to me, and in many cases telling me of psychical experiences in their own lives.

That a certain amount of bigoted opposition should be manifest is not strange; it would be strange if there were not. That some vendors and advocates of various and long-established theological dogmas should take alarm is quite natural; I am free to confess that I believe the folly, indiscretion and misguided zeal of professed Spiritualists have had vastly more to do in handicapping Spiritualism than has all the opposition from the outside. Not that Spiritualists as a class are not as well balanced and discreet as the average of the world, for they are; but it is the vagarists, the visionaries and the vampires among them who fill the larger place in the public mind in connection with the spiritualistic

movement. With no organic life, with none of the advantages and authority of organization, the great body of Spiritualists must expect to see the public movement dominated as it has been by the irresponsible and by those not likely, from one cause or another, to inspire the confidence and respect of the general public. A nebulous aggregation of individuals of diverging views and moral standards, without shape or clearly defined course, but blown here and there by every passing breeze in the world of thought, cannot be regarded as a stable and desirable accessory in the social, moral and political economies of life; and not one to which any person already well adjusted to his worldly environment would care to experiment with.

However, the individual who has come into experimental knowledge of the continuity of life, and who knows through spirit communion that his loved ones still live and love, and are inhabitants of a world of progress toward which he is rapidly traveling—such an individual if he respects his own belief and knowledge and has, with the courage of his convictions, a due regard for the beliefs and rights of others and reasonable acquaintance with human nature need never feel the poignant pangs of ostracism or suffer in the esteem of his fellow men.

A close adherence to the methods and policy of THE JOURNAL and a thorough-going effort to place the paper before intelligent people will do more to advance general knowledge as to Spiritualism, its legitimate claims and functions than any agency other than a powerful and well-appointed organization.

NO OPINION.

A New England correspondent desires our opinion on the case lately reported in the press, of experiments made by Messrs Allen and Flower with a medium at Lowell, Mass. We have none, nor can we have one until the researchers have made further experiments and reported findings over their own signatures. Competent researchers do not exploit their work prematurely in newspapers, and it is fair to presume that Messrs Allen and Flower do not wish to be held responsible for the account of their experiments sent out by the press agent. We do not know who supplied the information to the associated press, but such exploitations of work intended to be conducted in a scientific spirit for the purpose of obtaining results of value to the world, are, to say the least, ill-advised.

Mr. Walter Howell will open the lecture season at Conservatory Hall, Brooklyn, N. Y., on September 6th.

The address of Mrs. Binning, formerly Lurancy Vennum, is greatly desired by THE JOURNAL. The lady is living somewhere in Kansas. Any reader who can give it will confer a favor by doing so.

Burt Woodworth, a trickster, who was thoroughly exposed by Spiritualists in Brooklyn several years ago, was lately denounced as a fraud as he stood upon the platform at Haslett Park camp by Mrs. M. A. Hawley a medium from Westfield, N. Y. If all honest mediums would follow the example of this lady their vocation would soon be freed from the stigma now attaching to it.

Miss Louise Barrett of Washington, passed through Chicago last week on her way home from Hong Kong, China, where she has spent a year. Being asked by a reporter the cause of the present disturbance in the Celestial Kingdom, Miss Barrett replied: "Well the natives seem to have reached a frenzied

state of mind, brought about by the various missionaries. John does not take kindly to the various creeds when they are fired at him in one volley."

HASLETT PARK CAMP MEETING.

TO THE EDITOR: I reached Haslett Park Camp last evening and have had only time to look about this morning and feel the pulse a little. The result is this: A larger number of tents than ever, hotels and boarding houses and rooms in private homes full, and more coming to-day for the Sunday meeting to-morrow. This shows an encouraging increase of numbers. Good feeling seems to prevail, the grumblers are silent, or have met with a change of heart, and a hopefulness as to the future is marked. The quality of speaking has been good, the atmosphere morally good, the mediumship more varied than in the past, and better. On the whole, Haslett Park is on the upward march.

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